

THE  
**CHRISTIAN JOURNAL,**  
AND  
**LITERARY REGISTER.**

No. 6.]

JUNE, 1828.

[VOL. XII.]

*For the Christian Journal.*

**Introduction to the Gospel of St. John.**

(Translated from Kuinoet.)

[Continued from page 139.]

§ III.—ON THE LANGUAGE IN WHICH  
JOHN WROTE HIS GOSPEL.

THAT John wrote his Gospel in Greek is the constant opinion of the ancients. From this, however, Salmasius, Grotius, Bolten, and others, have dissented, and have contended that John wrote his Gospel in Syriac, and that it was afterwards translated into Greek. Their arguments are as follows. *First.* "The Greek language was not generally in use in Palestine in the time of Christ and his apostles, but the vernacular language of the country was the Syro-Chaldee." But at that time the Greek was much in use in every country, and in Palestine itself, and might easily be learned. See Joseph. Ant. 18. 20. Many Hellenistic Jews had emigrated at this time from Asia-Minor to Palestine for the purposes of commerce, and lived at Jerusalem while John remained there after the death of Jesus, John xii. 20. Acts vi. 1. 9. In Galilee also the Greek language was much in use, as it was a region of considerable trade, and a part was called Galilee of the Gentiles, because it bordered on Tyre and Sidon, and was inhabited, for the sake of traffic, by many Arabs, Syrians, and Phœnicians. And it is proved in Acts xxi. 40. xxii. 2, that not only men of the cultivated classes, and merchants engaged in constant trade, were skilled in Greek, but even ordinary plebeians. For would a tumultuous multitude, who expected Paul to address them in Greek, have recalled themselves to order on the waving of his hand, unless a great part of the assembly had understood Greek? John, a fisherman of no

mean condition, must needs have been conversant with men who spoke Greek, in the way of his trade, so that his employment was an aid to him in learning Greek. That Peter, who was also a fisherman, and the friend of John, was acquainted with this language, appears from his First Epistle addressed expressly to "the strangers," the authenticity of which is undeniable. The same thing is evident from the fact of Peter's converting Gentiles to the faith, Acts x. It must therefore be admitted, that the Greek language was in use in Palestine, and that John had abundant opportunity to learn it. That Jesus himself sometimes spoke Greek, has been conjectured with a great degree of probability by Paulus, in his work entitled *Verosimilia*, &c. Jenæ, 1803—4. *Secondly.* "But if John had acquired the faculty of speaking Greek, his knowledge of the language did not go beyond the mere ability of expressing his meaning in Greek, so as barely to be understood." Let us grant that John, while he lived in Palestine, had only acquired the elements of Greek, might he not afterwards, when he had settled himself down at Ephesus, have obtained a sufficient knowledge of the language? For there no language but Greek was heard, and both Jews and Christians in the religious assemblies used Greek translations of the Scriptures. And John lived at Ephesus a long series of years, and wrote his Gospel about the close of the first century. *Thirdly.* "If John, who is supposed to have written in Greek, yet quotes from the Hebrew Scriptures, and not from the Greek translations, why should we not suppose, that he who used the Hebrew Scriptures, wrote himself in Hebrew?" This question of Salmasius is sufficiently answered by those passages, John ii. 17. x. 34.

xii. 38. xix. 24; in which the quotation is made, not from the Hebrew, but from the Septuagint. Eichhorn has also shown, that the Jews of Palestine themselves frequently called in the aid of the Alexandrian version to explain the Hebrew Scriptures. *Fourthly*. "That John in writing his Gospel used the Aramaean, and not the Greek language, would appear from various passages which seem to have been inaccurately rendered from Syro-Chaldee. See for instances xii. 3. xiii. 34. xix. 11. 29." The vanity of Bolten, the author of this opinion, in pronouncing that these passages were imperfectly understood and expressed by a Greek translator, who must have been familiar with both languages, and that too while both were living languages, will sufficiently appear from my notes on those passages. Thus we have shown that John not only might have written in Greek, but that he did write in that language, since all antiquity asserts the fact, and the arguments to the contrary have proved invalid.

—

#### § IV.—ON THE PECULIARITIES OF JOHN'S GOSPEL.

There is evidently a great difference between the Gospel of John and the works of the other Evangelists, in the choice of matter, the mode of narration, the style, and peculiarities of writing. For instance, John passes over what Matthew and Luke have handed down concerning the genealogy, conception, &c. of Jesus, of which, however, he could not have been ignorant, since Jesus on his death commended his mother to the care of John, and omits the institution of the Lord's supper, the transfiguration on the mount, and the agony in the garden, although he was a witness of them all. These he has passed over, partly because he preferred to follow his own design in writing for the Hellenistic and Gentile Christians, (see Matthew, § 1 & 4. Mark, p. 7,) and partly because they were already known to his readers from other sources. John has related many of the transactions of Jesus in Jerusalem and its neighbourhood, which had been passed over by the other

Evangelists, who rather attend to the events of his life while in Galilee, and in all his narratives has been more diligent than they to mark the place, time, and occasion, of the actions and discourses of our Lord. See John iv. 32, comparing verses 31, 35, &c. v. 17, comp. v. 16, v. 19 &c. comp. v. 18, vi. 27, comp. v. 26, v. 62, comp. v. 60, &c. vii. 16, comp. v. 15, v. 28, ss. comp. v. 27, v. 33, comp. v. 32, viii. 30—59, xii. 35, comp. v. 34, xiv. 6, comp. v. 5. And since he wished especially to exhibit to his readers specimens of the wisdom of Jesus, he has narrated but few of his miracles, and those only which were closely connected with discourses which he has annexed, or with the life and destiny of his Master; or those which were wrought before a crowd, and which affected strongly the minds of the spectators, or had been critically examined by the magistrates, v. 1. ix. 1. ix. 15. xi. 47. He has collected with more diligence longer discourses of our Lord, in which he had explained more fully to his disciples the true account of the office committed to him, or had defended himself in the temple and in the synagogues against the charges of the Jewish doctors, or had refuted the false opinions of the age as to the character and person of Messiah, and the nature of his kingdom. Matthew, Mark, and Luke, on the other hand, have rather handed down, what Jesus said before persons desirous of hearing him, sometimes in parables, and sometimes in proverbs or apothegms, the greater part of which referred to moral duties, and have given us rather the substance of discourses, or fragments of them, than the discourses themselves. They have, however, related a great number of his miracles. John, moreover, is a much more regular writer of history than the other Evangelists. They give us for the most part a naked and simple detail, without any remarks to guide the judgment of the reader. John has frequently inserted remarks and his own opinion in his narratives. He has added whatever he judged it necessary for his readers to know of the character and situation of places, has illustrated

the spirit and manners of the age, and has noted the reason for which this or that thing was done, and the cause of its leading to this or that issue; as in xii. 37, and elsewhere. He has also given us his own explanations, not only of actions and events, but also of discourses of our Lord, especially where his opinions appeared to him either of superior importance, or liable to be mistaken. See ii. 21. vi. 64. 71. vii. 39. xii. 33, &c. Compare p. 1, &c. of a Dissertation by Henkies, entitled, "The Apostle John himself the Interpreter of some of the Apophthegms of Jesus contained in his Gospel," which may be found in Pott's Collection of Theological Tracts, published at Helmsstadt, 1800. The diction of the discourses of our Lord preserved by John differs from that which is observable in the other Gospels. Besides other arguments,<sup>a</sup> the explanatory remarks thrown in by John would prove (as Henkies has observed, p. 19) that the discourses which John attributes to his Master are genuine and carefully preserved, though not perhaps verbatim. See John xii. 32. 34. Why does he not at once substitute the sense which he gives us for the discourses themselves, and introduce Jesus speaking as he wishes him to be understood? It can be only because he wishes to preserve, with scrupulous accuracy, the discourses as originally delivered by Jesus. The same care, however, is admitted to have been used by the other Evangelists.<sup>b</sup> For the difference is by no means so great between the discourses of our Lord as preserved by John, and by Matthew, Mark, and

Luke, that we seem to hear one Master in John, and another in the first three Evangelists. Allegories, figures, and parables, occur indeed more frequently in John, and our Lord here speaks more obscurely of his death and resurrection than in the other Gospels. But in not a few of the discourses contained in the first three, we find the same modes of speech and argument as are observable in those preserved by John. See Matt. vi. 22. ss. vii. 24. ss. xi. 7—30. xiii. 3. ss. xv. 13—20. xviii. 3. ss. xxiv. 5. ss. xxv. 1. ss.—Luke viii. 10. x. 18. Matt. viii. 22. xvi. 6. With Matt. xiii. 11—15. compare Mark iv. 11. Luke viii. 10. Besides, the Evangelists did not intend to collect all the discourses of Christ, but only to make a selection. For no one will deny that Jesus, a public teacher, whom great crowds of people often followed, who, for so many years, performed the office of an instructor, and embraced every opportunity for speaking presented in the city, or on his journeys through Palestine, must have uttered much more than his biographers have handed down to us. The first three Evangelists, then, have been more especially attentive to those discourses which were delivered publicly before the people, and have in general preserved only the substance, and, in some instances, fragments of the original discourses. But John, who, when he became a disciple of Jesus, was young, docile, and most desirous of his instruction—who was singularly attached to, and intimate with, his Master, and who had therefore sedulously adapted himself to his doctrine and style—who had been peculiarly impressed by the more sublime discourses of our Lord, especially by those which related to his close union with the Deity, (see Bengel *Neues Archiv. B. I. p. 16. Langius die Schriften Joh. vol. II. p. 16.*) was rather bent on the selection of discourses of this kind. The discourses selected by him were for the most part delivered either in private, (see i. 38—51. chap. iii. chap. xi. chap. xii. 23. sq. & chaps. xiii.—xviii.) or in the temple and the synagogues, in the presence of his enemies, the Jewish rulers and doctors. See ii. 18. v. 18. vi. 26. vii. 14.

<sup>a</sup> Often the very same words are used by John and by the other Evangelists. Compare John xii. 8. with Matt. xxvi. 11. John vi. 20. with Matt. xiv. 27. John xii. 23. with Matt. x. 39. and John xiii. 20. with Matt. x. 40, &c.

<sup>b</sup> The opinion is not improbable, that some of the intimate disciples of Christ, and John among the number, committed to writing many of his discourses immediately, or at least shortly after their delivery. See Michaelis *Einleit. vol. II. p. 925*; or Marsh's *Michaelis, vol. IV. pp. 94, 215. Paulus in Comment. edit. 2d. vol. I. p. 387, & p. 638. Bertholdt, in his work entitled "Conjectures on the Origin of John's Gospel," has laboured to show, p. 27, sqq. that John took a great part of his Gospel from manuscripts written by himself in the Aramaean tongue while Jesus was yet alive.*

viii. 12. chap. x.<sup>c</sup> Nor can it be inferred from the fact, that in St. John our Lord speaks somewhat obscurely of his death and resurrection, and in the other Evangelists more plainly, that the latter accommodated the prediction to the event. For it might easily happen that hints both obscure and plain should be uttered by our Lord, and that St. John should record only the former, not thinking further explanation necessary after the event.

It remains that we say something of the style of John, and show that in this respect he differs from the other Evangelists. He frequently puts the abstract for the concrete, as in his use of *φῶς*, *ζωή*, *ὁδός*, *ἀνάστασις*. He expresses the same sentiment in both a negative and affirmative form, i. 3. 20. iii. 15. v. 24. vii. 18. x. 28. He frequently repeats the same word, or formula, v. 31—34. v. 41—45. vi. 26. 31—35. 48—58. xiii. 31. 32. xvii. 2. 3. 4. 10. 22. xiv. 10. 11. 20. xv. 4—12. He sometimes repeats the same word in the same sentence in a different sense from what it had before, i. 33. iii. 8. 19. iv. 13. 35. viii. 16. 56., he uses many words in a peculiar sense—*ἁμαρτία*, error, opposed to *ἀλήθεια*, viii. 46. *ἁμαρτωλός*, an impostor, ix. 16. 24. 25. 31. 34. *ἐλκεῖν*, to allure, to draw, vi. 44. xii. 42. *ἵδια*, a house, a home, i. 11. xvi. 32. xix. 27. *παροιμία*, where the other Evangelists use *παραβολή*. The words peculiar to John are, *ἀποσυναγωγός*, ix. 22. xii. 42. xvi. 2. *ἀρχιτεκνίος*, ii. 8. 9. *βρωσκίον*, vi. 13. *γενετή*, ix. 1. *γλωσσόκομος*, xii. 6. *ἐκκέντω*, xix. 37. *ἐμφυτῶν*, xx. 22. *κερματιστής*, ii. 14.

e Uster, in his Critical Commentary, in which the Gospel of John is proved to be genuine, p. 6, remarks—"The reason why the Gospels present to us a varied image of the life of Christ is this, that the writers of them neither saw him from the same place, nor understood him with the same mind. For in the first three Gospels, these things are for the most part related which the better part of his countrymen, and that, too, a crowd often surrounding him, might have seen, heard, and felt. But the fourth brings to light more hidden things which avoid the public gaze, and delineates Jesus reclining on the bosom of a most delightful friendship in such vivid colours, that we perceive by internal evidence that it must have proceeded from one of his companions who had lived in intimacy with him."

*κηπουρός*, xx. 15. *λεπίτιον*, xiii. 4. 5. *μισθίας*, i. 42. iv. 25. *νοσημα*, v. 4. *παρὰκλητος*, xiv. 16. 26. xvi. 7. *προβατική*, v. 2. *προσφάγιον*, xxi. 5. *συμπεθέτης*, xi. 16. *τετραμήκιον*, iv. 35. *φραγγέλιον*, ii. 15. *ψάμιον*, xiii. 26. 27. 30, &c. The reader is referred for further satisfaction, as to the peculiarities of John, to Schulz, p. 63, Wegscheider's Introduction to John, p. 297, Eichhorn's Introduction to N. T. vol. II. p. 258, Handschekius on the Authenticity of the Twenty-first Chapter of John, p. 8, ss. (Leipzig, 1818.)

(To be continued.)

For the Christian Journal.

### Hints on the Interpretation of Scripture.

(Translated from Werenfels.)

I. THERE are many things in the Scriptures which will be better understood by learned men, than by unlearned men, however pious.

II. There are also many things which pious men will understand better than men devoid of piety, however learned.

III. Those parts which are intelligible to persons merely pious, are of more importance to salvation than those which are intelligible to persons merely learned.

IV. The *grammatical sense* of the words of Scripture is better known by such as are skilled in the languages, than by the unlearned.

V. The *saving sense* of Scripture is better felt in the heart by pious men, than by such as are destitute of piety.

VI. As the accounts of wars, contained in history, are best understood by those who have been long engaged in warfare; so the information given in the Scriptures, respecting the spiritual warfare of Christians, is best understood by such as have been already sometime engaged in it.

VII. There are no worse interpreters of Scripture, than men inordinately attached to their own interests and opinions. They continually attach their own ideas to the Scriptures, and pass them off for the word of God. If such men happen to be acquainted with the



original languages, and to be more than ordinarily well versed in the sacred text, their learning is of no other use than to blind themselves and others the more completely.

VIII. Unlearned men should be willing to acknowledge their deficiency; and should never imagine that any degree of piety they may possess will render them the best interpreters of every part of Scripture, not excepting such as require rather learning than piety to make them intelligible.

IX. Knowledge, when puffed up with conceit, is a dangerous thing. But conceited piety would be much more dangerous; if it were possible for true piety to be conceited.

X. It is to be wished that there were not so much pains taken to increase their knowledge, by men who have made none, or very little, use of that which they already have.

XI. The pious thoughts which suggest themselves to pious persons during the reading of the Scriptures, are pious thoughts; but it does not therefore follow that they are the meaning intended by the Holy Spirit to be conveyed by the passages so read.

XII. When the Scripture says, that "the natural man receiveth not the things of the Spirit of God," the sense is the same as we should convey by saying, A Miser cannot understand exhortations to be liberal to the poor: A Revengeful man will not receive admonitions to be placable: A Drunkard does not understand advice to be sober and temperate.—*Werensfelsii Opuscula*, Tom. II. p. 359, s.

---

For the Christian Journal.

A Layman—No. III.

It seems to be thought by some, that it is necessary to create parties and divisions in the church, and that churchmen should be distinguished and known by different names. The same opinion was entertained by the *men of Geneva* in old Richard Hooker's day. Concerning them, we are told by that good man—"After that the fancy of the common sort hath once thoroughly apprehended the Spirit to be the author of their persuasions concerning disci-

pline, then is instilled into their hearts, that the same Spirit leading men into this opinion, doth thereby seal them to be God's children; and that as the state of the times now standeth, the most special token to know them that are God's children from others, is an earnest affection that way." This hath bred high terms of separation between such and the rest of the world; whereby the one sort are named *the brethren*, the godly, and so forth; the other worldlings, time-servers, pleasers of men and not of God, with such like."

The alarming powers and influence of the bishops, cause great uneasiness in the minds of these brethren, and their great aim is a reduced episcopacy. One would suppose that they had lived before the revolution in some parts of New-England, or had studied, instead of the Prayer Book and canons of the church, some of the writings of the Puritans of those days against an American episcopate.

When men, educated in a very different creed, and who from childhood were taught to believe, that in the episcopal church there are strange errors of doctrine and discipline, afterwards desire to become ministers in that church, it is but a reasonable expectation, that the change is something more than the change of a religious name. If a man can labour with equal effect as well as zeal in the church wherein he was baptized, the question may well be asked, and the answer it may be difficult to give, What motive, not disreputable to him, could have induced him to forsake the religion of his fathers? It is told to us by an episcopal periodical, published in one of the eastern states, that they have men "there, or thereabouts," who speak all manner of evil of the episcopal church, and yet recommend it to the young men of their own persuasion, to apply for orders in the episcopal church, if to the south they go, in order to make their fortunes. May there not have been some who have accepted this advice, and without any change of opinion or feeling, have solemnly answered in the affirmative the question, "Do you think that you are truly called according to the will of our Lord

Jesus Christ, and according to the canons of the church, to the ministry of the same?" That such men thus called, and thus persuaded, should afterwards be of the "godly," and of the "brethren," and should be afraid of attaching importance to our forms and our peculiarities, and disposed to act against and vilify bishops, surely might be expected.

But why this dread of, and downright hostility by them to, our bishops? Surely not, because of the extent of their powers. As bishops, they have much less power than belongs to them in the character of rectors of their respective parishes. Yet it is generally understood, that in their parishes, they are not chargeable with too great a fondness for the exercise of powers which have never been given to them, whatever may be thought of the dispositions and practices of those who speak evil against them. Why then this jealousy of bishops manifested by some of the inferior clergy, and those, too, who feel no dread of "the brethren," and can imagine no danger in leaving every thing to their indiscretion?

Is it because of the hatred of every thing like abuse of power—their utter abhorrence of spiritual tyranny, no matter by whom exercised? Alas! how ready such men often are to justify and applaud oppression in brethren of the same kindred. How often, for example, do we hear the famous synod of Dort admired—that place upon earth so much like heaven? And who were the men that composed, and what the doings, of the synod of Dort? "We cannot help observing," says Mosheim, "that their sanctity, wisdom, and virtue, have been exalted beyond all measure by the Calvinists." "It is plain, in the first place, that the ruin of their community (the Arminians) was not only premeditated, but determined, even before the meeting of the synod; and that this synod was not so much assembled to examine the doctrine of the Arminians, as to publish and execute with a certain solemnity, with an air of justice, and with the *suffrage and consent of foreign divines*, a sentence already drawn up and

agreed upon by those who had the principal direction in these affairs." "They were pronounced guilty of pestilential errors, and condemned as corrupters of the true religion. This sentence was followed by its natural effects, which were the *excommunication of the Arminians*, the suppression of their religious assemblies, and the deprivation of their ministers." The doctrine for which principally they were condemned, extended "the love of the supreme Being, and the merits of Jesus Christ, to all mankind." "It is remarkable enough, that the supralapsarian and sublapsarian divines forgot their debates and differences as matters of little consequence, and united their force against those who thought it their duty to represent the Deity as extending his goodness and mercy to *all mankind*." One more extract from the historian will inform us, what were these differences among men who so much resembled "heaven upon earth." "Part were of opinion that God had only permitted the first man to fall into transgression, without positively *predetermining* his fall. But others went much further; and presumptuously forgetting their own ignorance, on the one hand, and the wisdom and equity of the divine counsels on the other, maintained that God, *in order to exercise and display his awful justice, and his free mercy*, had decreed from all eternity the transgression of Adam, and so ordered the course of events, that our first parents could not possibly avoid their unhappy fall." Surely while doctrines like these are approved of, and such doings meet with advocates among us, we may be unwilling to part with the episcopal regimen, and the protection and right of appeal which it affords to the laity, who may be oppressed by an order of men inferior to bishops.

*A reduced episcopacy.* And by this I understand bishops, who are to be moderators in our ecclesiastical bodies, and cyphers in the dioceses—bishops, who are not to rule according to the canons of the church, but to be ruled; and by whom? By the laity, whom by "evil speaking, lying, and slandering," it is attempted to make jealous of episcopal authority? O! no. In every

scheme of a reduced episcopacy of which we have heard, the powers of the laity in ecclesiastical concerns are to be as much reduced as those of the bishops. Hence it is that we have sometimes known every thing but the truth spoken of Right Rev. Gentlemen, for having maintained the perilous doctrine, that the laity ought to be represented in our ecclesiastical councils. Yet, to entertain any suspicions of the designs of such men—to speak of “the loose way in which some churchmen hold their churchmanship”—to insist that the members, and especially the clergy, of the church, should “seem what they are, and be what they seem,” and conduct themselves not as some do, so as “to be mistaken for dissenters at heart, in order to show that they are not bigoted in their opinions”—nay, to say of them aught that is not flattery—oh! it is so uncharitable—it is to destroy the just influence of the clergy—to diminish their usefulness as servants of the Most High. It is only when bishops, and those friendly to bishops, and consistent churchmen, are spoken of, that men must censure. With respect to others, and their plans, and their views, no fault must be found with them; by all true Christians, they must be considered as genuine descendants of the little girl, of whom Dr. Franklin spoke in the General Convention, who alone was always right.

I am not very well acquainted with ecclesiastical history, and perhaps, therefore, may be in some danger of being priest-ridden. We of the laity, however, are bound to know, that if there be any danger, it is to be apprehended, not from the highest order. They are to protect us against any unwarrantable pretensions of our pastors. But from those who are unwilling to be subject to the laws, and canons, and rubrics of the church, who choose to be in reality more than bishops. History proves, that in the episcopal church none are more likely to exercise over their flocks an authority which neither the Scriptures nor the church give them, than those who affect such dread of a bishop's influence, and a bishop's powers; and who, in our ecclesiastical councils, are most busy in managing

inexperienced laymen, and in getting up an independent party, to speak and vote as they are directed by those who claim to themselves the merit of not being like those whom they oppose—*creatures of the bishop.*

Much knowledge in these matters may be obtained from Hooker's Ecclesiastical Polity, and the Life of him prefixed to it. Here are disclosed, and in the strongest terms, the views, and designs, and stratagems, of “the brethren” of his day—the men who were the very best, indeed the only true friends of the church, until they excited in the nation a feeling which led to its entire subversion. In perusing that work, one might imagine that he was studying the history of a later period, and the characters of men of much more modern date. And no wonder. The book which tells us of the dangers to be apprehended, of the means which were resorted to in other days with success, in order to overthrow the church, tells to others, whose great anxiety in regard to the episcopal church may be to rid it of its “peculiarities,” and to make it more *Genevan*—what party names they are to assume themselves, and give to others; and the measures most likely to be successful in cheating, inflaming, and then enslaving, the laity.

A LAYMAN.

---

For the Christian Journal.

### Specimen of a Review of a Religious Tract.

Tract No. 139 of the American Tract Society; *Contentment in Humble Life; A Memoir of Thomas Hogg.* pp. 16. 12mo.

WE consider it as a fundamental principle in the choice of religious tracts for publication, that the managers of tract societies are trustees of the alms which a religious public may choose to devote to that peculiar branch of charity, and as such, are bound to effect, as far as in their power, the greatest quantum of good with the least possible admixture of evil. The modifications of breach of trust into which they are liable to swerve, are neither few nor unimportant. If they select tracts

too bulky and expensive, they misapply the funds under their care, by limiting the extent and variety of usefulness which better management might have given them. On the other hand, the publication of fly leaves and sag ends of stories, is as palpably improper as it would be to lay out a sum of money destined to feed the starving poor, in the purchase of whip syllabub, or the gleanings of a confectionary. Objections equally strong attach to the choice of cold formal reasonings on minor points of the grand plan of salvation—of narratives without aim or object—of microscopic delineations of truths of which a bold and rapid sketch is needed—and of treatises, whether narrative or didactic, which, in their attention to a single point, throw others, equally important, in the shade, or actually tend to the subversion of portions of religious truth.

Of this last sort is the tract before us. It is not eligible for publication by a religious tract society, because it will not return to the contributors to that society a *quid pro quo*.<sup>1</sup> It does not do the greatest quantum of good with the least admixture of evil that might have been done by a tract of sixteen pages, costing the religious public — dollars and — cents.

In the first place, as a whole, it is merely an exemplification of a *single* Christian virtue, and that rather an affect of the other “fruits of the Spirit,” than one of the cardinal points of the practice which results from faith in the Redeemer. We certainly do not object to the presentation of some particular of that practice in a prominent light in a religious tract. On the contrary, we are well convinced that in preaching (and what is a religious tract but a silent preacher?) nothing is more destructive of utility than generalization either in rebuking vice, or inculcating pious habits and dispositions. But it is the entire segregation of a member from the body of the new man—the representation of a single feature to the exclusion of all the rest—that is objectionable in the “Memoir of Thomas Hogg.” As well might we, with the simoleon of old, carry about a single stone as a sample of a building to

be sold, or display a severed hand or foot as a specimen of the apt contrivance and beauteous symmetry of the human frame, as undertake to promote the general interests of religion by an exclusive commendation of “Contentment.” Had its connexion with faith, and hope, and love—with patience, and joy unfeigned, been made sufficiently apparent, it would have been wise and praiseworthy to recommend it with all the powers of eloquence and historical example. But alone, unsupported by its fellow graces, even *Christian* contentment presents but a sorry aim for the aspirant at perfection.

In the second place, the example afforded, in the “Memoir of Thomas Hogg,” of even this single virtue, is of a very doubtful character. It would require a much greater amount of data than is given in the tract, to afford a certainty that the tranquillity, indifference, hilarity, or what not, of Thomas Hogg, was not a constitutional habit of mind, rather than one of the good works which spring from faith. Yet it is evident that no such additional supply was possessed by the writer, who has honestly told us all he knew. Now is it safe, to hold up as an object of imitation—a person assured of salvation, (for his body is described as “a casket for the inestimable jewel of a soul cleansed in the blood of the Redeemer from all earthly impurities, and made meet for the inheritance of the saints in light,” p. 4,) one whose sole claim to that title is thus precarious? It is already a snare to thousands, that they mistake constitutional indisposition to certain vices, or predilections for certain virtues, for the results and evidences of saving faith in Christ. Should not the utmost caution be used in religious instruction, that no confirmation be given to such error, no additional hold afforded to such dangerous prejudice?

The traits in the character of Thomas Hogg, which have occasioned his being selected as an example of Christian contentment, are briefly these:—

1. An assertion, after passing the night in a stable, rather more comfortably than he had expected, and per-

haps, than he had been accustomed to spend his nights—that “he was very happy.”

2. The declaration of a Mr. S., that “he never learned so complete a lesson of humility, contentment, and gratitude, as from the conduct of this man.”

p. 4. Their acquaintance would appear from the tract to have been of *thirteen days’* duration.

3. His “never having been heard [during the space of time just mentioned] to utter an angry word or a murmuring expression; although, in addition to his poverty, he was frequently tried by impertinent curiosity and irritating remarks.” p. 5. Yet at least *one* instance of impatience is related in p. 10, and *two* of quickness of reply approaching to it are given in p. 6.

4. An evasive answer to a question respecting the product of his labour, which is considered as an “apparent reluctance to make known his poverty,” and is supposed to have “proceeded from his habitual Christian contentment.” p. 6.

5. When asked his age “he replied, with a strong and firm voice, ‘That is a question which I am frequently asked, as if persons supposed me to be of a great age; why I am a mere boy.’ ‘A mere boy!’ I repeated, ‘and pray, what do you mean by that expression?’ ‘I am sixty-five years of age, Sir, and with a light heel and a cheerful heart, hope to hold out a considerable time longer.’” p. 6. The remark appended is, “He seemed always happy; even in the period of his subsequent extreme suffering, his bosom appeared scarcely capacious enough for his joyful feelings. I can do but little justice to the hilarity of his heart, for it was a matter of astonishment to all who witnessed it. The spring of his cheerfulness was religion. Nothing seemed to damp his confidence in God.” p. 7.

6. A conversation, of which the particulars are not given, because not recollected, but which gave the author of the tract “an exalted idea of his contentment, cheerfulness, and genuine piety.” p. 8.

7. The assertion, in answer to the question, When he should remove? that “He did not know. But as he

had house-room and fire without any tax, [*i. e. gratis*] he was quite satisfied with his situation, and only regretted the trouble he was occasioning to his kind host.” p. 8.

8. A slighting notice of an ailment in his leg; a disinclination to accept a present of an old pair of shoes; and the remark that “they were too good,” are supposed to show “how very different the conduct of this poor man was from what might have been expected from a person in his destitute condition,” and are accompanied with the remark, “I am persuaded that it was not apathy or pride, but a far higher principle, that had thus taught him, in whatever situation he was, ‘therewith to be content.’” p. 9.

9. When in circumstances of miserable wretchedness, and probably bodily pain, being asked, “How are you?” replying, “Happy, happy!”

10. The reply on being asked, near his death, whether he had any fears?

“Fed by his hand, supported by his care, ‘I scarce can doubt: why then should I despair?’” p. 12.

11. His last word, when asked “How he was?” “Happy.” p. 13.

We have faithfully given every circumstance which could entitle Thomas Hogg to be an example of *Christian contentment*, which *alone* it is possible to make of him. Taking into consideration the circumstances of the man for a long time previously to the commencement of his history in the tract, there is nothing in the first eight instances which might not readily result from constitution, or a long course of habit, or which may not have been paralleled in the memory of any observing individual. On the three last we would be fain to ground a hope that his *was* “Christian contentment;” but surely they alone do not present a model for imitation to all the world! —“But the rest of his character might afford evidence of the sources of this content.” It *might*; but *does not* sufficiently, as exhibited in the tract.

Devout attention in church, a habit of reading the Bible, a supposed habit of private prayer, an appearance of devotion at the commencement of meals, some lines of a religious tendency,



casual expressions in conversations, and some expressions (neither many, nor very remarkable) on his death-bed, are the evidences of his religious character. Now we confess that these are abundantly enough to establish *that alone* in the judgment of Christian charity; but then they are not sufficient evidences of such an *exalted* Christian character as must have been the cause of his extraordinary content, if it proceeded from such a source at all. Nay more, had such a character been his, it would unavoidably have displayed itself more frequently, more decisively, more generally. The death-bed scene, especially, is not such as might be expected from a thorough Christian. No anxiety is manifested to hear the Scriptures; but very faint expression is made of hope and joy in Christ; there is no overflowing of religious feeling, joys, hopes, &c.

Besides, the fifth and eighth examples of contentedness *do* display a constitutional tendency to such a disposition as their cause. The *first* is of an entirely different character from the contentment which flows from "the peace of God, which passeth understanding!" The other is rather *contradictory* to it, since religion—*true* religion, always prompts the payment of *proper* attention to our bodily condition.

For these reasons, we consider Thomas Hogg as not an unquestionable example of "Christian contentment;" and as the giving of such an example is the only definite and assignable object of the tract, of course it answers none.

But moreover, it has a decided *evil* tendency. Of course the pattern it exhibits must be intended for the imitation of the lower classes almost exclusively. Now, what must be the effect of displaying, with hardly a qualifying expression of disapprobation, such an example of vagrancy and filth as that afforded by Hogg, in a character represented as having attained the *acmé* of Christian experience—one of the last lessons learned by the aged Paul!

We consider it all important that in tracts, which are intended as well for the benefit of the scoffer and caviller as

for that of the careless, the unthinking, or the serious inquirer, the usefulness and beauty of religion in this life as well as in the next, should be fully and strongly brought into view. Give no hold for the objection, which is raised, if not in spoken sentences, yet mentally, much oftener than many pious persons would suspect—that religion tends only to make men *useless* to the world, or to sour their dispositions and embitter their lives, without any corresponding advantage on this side the grave. Display its *present* beneficial tendency, and you induce many to pay it attention, who may afterwards be led to love it for its *future* prospects, were they its only boon. Allow it to appear disgusting, (which, it is true, all who know it, know that it *is not*; but the very persons for whom the tract is designed are too apt and willing to believe that it is,) and you deter from seeking it many an one, whose views of futurity are not sufficiently strong and lively to counterbalance present comfort and advantage, and yet, if *properly* cultivated, might ripen into the full assurance of faith.

The preceding are, we think, sufficient reasons for the rejection of this narrative from use as a religious tract.

Were it otherwise unexceptionable, as designed for circulation in America, it should receive the following alterations:—

Page 2, for "nave of the church," read 'lower part of the body of the church.'

Page 4, for "the dowager countess of C—," read 'a benevolent lady.'

As Episcopalians, and lovers of propriety and Scriptural accuracy of expression, we should require the following:—

Page 2, for "Sabbath," read 'Sunday' three times.

Page 4, "to be fashioned ere long;" omit 'ere long.' We do not know how long a time must yet elapse before the resurrection of the body.—The paragraph representing the "unsightly and despised body" as to be "a fit casket for the inestimable jewel," &c. (see the whole cited above,) really approaches to rhodomontade. It is entirely too confident and rapturous.

Page 7, "The divisions which distract the church of Christ being alluded to, I lamented that there should be any separation between men whose hopes and interests are the same. He immediately rejoined, in his native sprightly manner, 'No matter; there are two sides to the river;' intimating, as I concluded, that although separated for a time by the waters of discord which flow between them, all who were the true servants of Christ are pursuing the same direction, and will find their courses terminate at the same point." The sentiment with which this paragraph commences, is true in itself. But it is so much abused to the recommendation of amalgamation of all denominations, to the entire neglect of essentials in doctrine and discipline, that it is, to say the least, dangerous. The inference drawn from Hogg's reply, is, in our opinion, untrue. At any rate, it is made without warrant, and is incapable of proof. The whole subject is needlessly introduced, and foreign to the main object of the tract.

Page 13, "On Sabbath morning," read 'Sunday.'

The style of speaking of the subject of the narrative, is, as might, from the specimens already given, be expected, much too confident throughout.

---

*For the Christian Journal.*

#### REMINISCENCES—No. IV.

*Extracts from Humphrey's History of the Society (in England) for the Propagation of the Gospel in Foreign Parts.*

"THE governors of several colonies, and other gentlemen of character abroad, and merchants here in London, having given such a particular description of the religious state of the plantations, the society found it was high time to enter upon the good work. They were pleased to see, that as the people were plainly in great want of a Christian ministry, so they showed also a very earnest desire of being assisted with such. For after it was known publicly in the plantations that this society was erected, and that they intended to send ministers to such places

as should desire them; especially after the Rev. Mr. Keith and Mr. Talbot, who had been sent travelling preachers through all the colonies of the continent, had finished their mission; the people seemed to awake from the lethargy they had so long laid under, great numbers of the inhabitants of various humours, and different tenets in religion, began to contend with great zeal which should be first supplied with ministers of the church of England, and wrote very earnest letters to the society. This was a strife very agreeable to the society, and now they promised themselves, their labour would not be in vain, nor their honourable benefactors' charity, like water spilt upon the ground. They thought any further delay now would be inexcusable, after the people had pressed so earnestly for their assistance.

"Indeed the society, through the whole management of the trust, have been so far from acting with an over-busy zeal of obtruding the church of England worship upon any sort of people abroad, that they have always this unpleasing reflection, that they have not been able to give any assistance to great numbers of people who have in very moving terms, with a true Christian spirit, requested it, and whom they knew to stand very much in want of it. There remain upon their books entries of numerous petitions from congregations of sober and well disposed people praying for ministers, which, to their own great discomfort, they have been forced to pass by on account of the smallness of their fund; and not one instance of a minister settled in any place where many of the inhabitants did not earnestly desire it, and to the utmost of their power contribute towards his support. That the public may be fully acquainted with this disposition in the colonies, it will be proper here to give the reader the people's requests to the society in their own words; to let the people speak for themselves, that the world may judge, whether this Christian work was not as necessary as surely it is pious.

"The memorials and petitions of the governors and congregations of people shall be laid down next, in the

same order the state of the colonies was described, beginning with South-Carolina, the most southern colony.

"The first memorial from South-Carolina, was from the governor and council of Carolina, dated at the council-board, at Charles-Town, signed by the governor, Sir Nathaniel Johnson, and the members of the council, in 1702. It runs thus:—'We could not omit this opportunity of testifying the grateful sense we have of your most noble and Christian charity to our poor infant church in this province, expressed by the generous encouragement you have been pleased to give to those who are now coming missionaries, the account of which we have just now received by the worthy missionary, and our deserving friend and minister, Mr. Thomas, who, to our great satisfaction, is now arrived. The extraordinary hurry we are in, occasioned by the late invasion attempted by the French and Spaniards, from whom God hath miraculously delivered us, hath prevented our receiving a particular account from Mr. Thomas of your bounty; and also hath not given us leisure to view your missionaries' instructions, either in regard of what relates to them or to ourselves: but we shall take speedy care to give them all due encouragement, and the venerable society the utmost satisfaction. There is nothing so dear to us as our holy religion, and the interest of the established church, in which we have (we bless God) been happily educated; we therefore devoutly adore God's providence for bringing, and heartily thank your society for encouraging, so many missionaries to come among us. We promise your honourable society, it shall be our daily care and study to encourage their pious labours, to protect their persons, to revere their authority, to improve by their ministerial instructions, and, as soon as possible, to enlarge their annual salaries, ———. When we have placed your missionaries in their several parishes according to your directions, and received from them an account of your noble benefaction of books for each parish, we shall then write more particular and full: in the mean time, we beg of

your honourable society to accept of our hearty gratitude, and to be assured of our sincere endeavour to concur with them in their most noble design of propagating Christ's holy religion.' Mr. Thomas was obliged upon necessary affairs to come to England in 1705, and soon after returned to Carolina. The society received another letter from the governor and council, dated December, 1706, acquainting them with the Rev. Mr. Thomas's death, and desiring more missionaries might be sent. Their words are these:—'Mr. Samuel Thomas, whom we designed for Charles-Town, we were so unhappy as to lose, for he died in some few days after his arrival. His death hath been a very great loss to this province, he being a person of great piety and virtue, and by his exemplary life, diligent preaching, and obliging carriage, had the good will of all men. He not only brought over several of the dissenters, but also prevailed upon several who professed themselves members of the church of England, to lead religious lives, and to become constant communicants, and other considerable services he did for the church. We shall now have occasion for four more ministers in the country, besides one for Charles-Town: so we do most humbly request your honourable society to send four more ministers for the country, and upon your recommendation we shall have them fixed in the several parishes there.'

"These letters are sufficient to show the sense of the country concerning receiving clergymen of the church of England, upon the first sending a missionary. I must here, once for all, remark to the reader, that upon the death of a missionary, the same earnest desire for a successor hath been always continued.

"The next government, North-Carolina, was later settled, had been harassed with intestine feuds and divisions, and almost destroyed by an Indian war; the society at first sent hither only one missionary, the Rev. Mr. Adams, and he was soon obliged, on account of several distressing circumstances, to return to England. Col.

Glover, then governor of the country, the church-wardens and vestry of Coratuck, of Pascotank, and Chowan precincts, where he had chiefly employed his labours, wrote to the society upon his departure, in the year 1710, and did with great earnestness represent their want of ministers. I shall give the reader here only one letter, from the church-wardens and vestry of Coratuck, because the others are much of the same strain, conceived indeed in very plain, but strong and affecting terms. 'We, the church-wardens and vestrymen as representatives, and at the request of the precinct and parish of Coratuck, North-Carolina, do desire to offer our grateful acknowledgments, in the most humble and hearty manner, to the most reverend father in God, Thomas, lord archbishop of Canterbury, president, and the rest of the members of the Society for the Propagation of the Gospel in Foreign Parts, for their pious care in sending the Rev. Mr. Adams among us, who hath, during his abode here, behaved himself in all respects as a minister of Christ, exemplary in his life, and blameless in his conversation; and now being bound for England, we, with sorrowful hearts, and true love and affection, take our leave of him. We shall ever bless that Providence which placed him among us, and should be very unjust to his character, if we did not give him the testimony of a pious and faithful pastor; whose sweetness of temper, diligence in his calling, and soundness of doctrine, hath so much conduced to promote the great end of his mission, that we hope the good seed God hath enabled him to sow will bear fruit upwards: this hath in some measure appeared already, for though the sacrament of the Lord's supper was never, before his arrival, administered in this precinct, yet we have had more communicants than most of our neighbouring parishes of Virginia, who have had the advantage of a settled ministry for many years. We have no more to add, but beg the honourable society will be pleased to continue us still under their charitable care, for whatever our merits be, our necessities are great, and all the return we can make, is to praise God

for raising up so many truly good friends to our souls; and that heaven may prosper you in so pious and charitable a design, shall be the subject of our prayers.'

'Virginia and Maryland are the next colonies, both which were divided into parishes, and had a regular and licensed clergy, with salaries settled on them by acts of assembly; yet neither of these colonies had much above half the proper number of ministers for their churches. However, by their officiating in two or more places by turns, the public worship of God was decently supported, and the ministerial offices duly performed; for which reason the society did not send any missionaries to these colonies.

'The large adjoining colony, Pennsylvania, was in a very destitute state, wholly unprovided of any minister of the church of England, except only at one place, Philadelphia. A considerable number of people here, members of the church of England, had formed themselves into a gathered church, and chose a vestry, and transmitted to the society a very zealous letter, in the year 1704, wherein they say:—'They can never be sufficiently thankful to Divine Providence, who hath raised up this society to maintain the honour of religion, and to engage in the great work, the salvation of men: that gratitude, and an humble acknowledgment of their noble and charitable resolution of propagating the sacred Gospel in these remote and dark corners of the earth, is not only a duty, but a debt, on all true professors of Christianity.'

'At the same time the society received a letter from the vestry of Chester, in Pennsylvania, full of religious sentiments, 'that they did bless God, who had put it into the hearts of so many charitable persons, to engage in the great work of promoting the salvation of such as were so widely removed from all conveniences of divine worship as they were, till the Christian charity of this society, not only procured a minister for them, but also supported him. This truly was absolutely necessary, for though in some parts of that province, and particularly in and about Philadelphia, abundance of souls

were daily added to the church, yet the number of this parish being small, and the charge of building their church, (not then quite finished) together with the great scarcity of money among them since the war with Spain, had quite disenabled them from taking that weight from the society, which otherwise they would have willingly done. They never before had grounds even to hope the Gospel would be propagated in those above all other foreign parts, till they found themselves the subjects of the society's care.' The society received also letters and petitions from the people of Dover Hundred, Oxford, and from the Welsh people settled at Radnor, requesting the corporation with great earnestness to send them missionaries; and expressing the greatest love and esteem for the doctrine and discipline of the church of England."

---

From the Amulet.

### *The Hero of the Coliseum.*

To the mind of a modern and an Englishman, monks and monasteries convey no very definite idea. Contemplated in the pages of romance, they acquire somewhat of consistency, and realize a splendid scene of Gothic grandeur and ceremonial pomp. The sunlight streams through emblazoned windows, and rests on many a storied monument of the heroic dead—gorgeous processions sweep through "long-drawn aisles," enveloped in clouds of incense, and hailed by music scarcely of this world. Then succeed darker visions, of penance, and gloomy vigil, ignorance, superstition, shame, and sorrow of heart—till the muser's reverie is chequered, as the moon-beams chequered fair Melrose abbey—

"Where buttress and buttress alternately  
Seemed formed of ebony and ivory."

Carrying his mind yet further back to an age of which we have few records, and fewer relics—the first days of monastic institution—the reverie assumes yet another character. Disapprobation becomes strangely tempered by a sentiment of kindness; and the sincere austerities, and self-denying la-

bours of the early anchorites, not only appeal for pardon, but sometimes command respect. Here and there we behold a character, born as it were out of due time; an individual, fitted to guide and enlighten the world he forsakes—to become an exemplar, not of unmeaning penance and barbarous privation, but of active practical benevolence; to manifest a self-devotion, gentle, and kind, and wise, kindled it may be in solitude, but expatiating amongst the charities of life.

Towards the close of the fourth century, buried in one of those austere brotherhoods, which the followers of St. Anthony had scattered over Egypt, dwelt the monk Telemachus. His fellow anchorites esteemed him for the peculiar gentleness and simplicity of his manners, but his superiority of mind, his enlarged heart, his power of disinterested exertion, they knew not, nor, had they known, could they have appreciated. A hard mat, or a rough blanket spread on the ground, sufficed for his bed; the same bundle of palm-leaves served at once for a seat by day and a pillow by night; and his food was the coarse biscuit-loaf of the country, varied only by fruit and vegetables. The hours not occupied in study, or devotion, were spent in the silent sedentary occupation of forming wooden sandals, or twisting the leaves of the palm-tree into mats and baskets, either for the use of the community, or for sale in some distant market, where superstition regarded them with reverence. The monasteries of Egypt differed essentially from the more refined and less rigid ones of the West. Cells, or rather separate huts, low, narrow, and of the slightest fabric, were distributed into streets; a fountain of water, various offices, the church, the hospital, and sometimes a library, occupied the centre, and the whole was enclosed by a wall. Those who agreed in diet and discipline formed a fraternity, of which many varieties might exist in the same institution. From some motive or other, Telemachus mingled little with his companions. It might be, that his life, eventful and chequered before he assumed the cowl, furnished memories more interesting than the



vapid converse of those around him ; or it might be, that the future absorbed his mind, to the exclusion of petty and passing concerns.

A habitation in the desert did not in those days necessarily imply separation from the world ; it was possible to " retire into notoriety ;" and the reputed sanctity of the monastery in question, and a superb collection of relics, the least of which was efficient for a miracle, drew frequent crowds from the surrounding parts, and not unfrequent visits from individuals of a superior order. On these religious gala days, Telemachus kept more than ever aloof ; and left to his brethren the task of edifying the multitude, and the pleasure of gleaning information concerning the world they professed to despise. In fact, the popularity of these good fathers was in no slight degree owing to their taste for gossip. But if the crowds of more vulgar devotees flocked elsewhere, many a visitant entered the lonely hut of Telemachus, or sought the grove of palm-trees, his private and frequent oratory. The buyers of relics, and delighters in legends, knew well that father Felicissimus, or the holy monk Hilarion, would better supply their need ; but the mother who sought advice for her sick child, the peasant whose ragged sheepskin proclaimed his beggary, the broken in heart, and the troubled in conscience, the destitute, afflicted, and despairing, intuitively repaired to Telemachus. The traveller, too, whom chance, commerce, or curiosity, made a temporary guest at the monastery, soon singled him out from his brethren ; and if that traveller came from Rome, the monk in his turn discovered strong and unusual interest. Details of its buildings and basilica, its former and present history, the character and manners of its people, were listened to with eager interest ; and such was the impression left upon his mind by these narrations, that his comfort was sometimes marred by a regret that he had not taken the vows at Rome. But Telemachus was habitually humble, and after a transient sigh, he returned placidly to his cell or his palm-grove, to weave mats, make sandals, or listen to the complaint of a wretched peasant.

Thus for nearly twenty years passed his tranquil but not useless life. Neither the errors which he shared in common with the rest of his age, nor the benumbing tendency of monastic seclusion, could deaden his fervent unaffected love for mankind ; and if his sphere of influence was limited, like the fire-fly of the forest, he cheerfully employed his little light to irradiate and enliven it. Very unexpectedly, that sphere became enlarged. Throughout the Christian world of that period, there existed a popular prejudice in favour of the ascetic monks. Pilgrimages were made to their cells ; questions of spiritual, and even of temporal moment, were referred to their casuistry ; a favourite hermit was often dragged from his retirement, and placed in the episcopal chair ; whilst their presence was continually requested by distant monasteries, and sometimes by earthly dignities. It chanced, that on some one or other of the thousand points that continually arose to divide public opinion, a number of monks from the most celebrated brotherhoods in Egypt were summoned to Rome, for the purpose of holding a conference. Amongst them went Telemachus, less interested perhaps in his ostensible errand, than in the gratification of his secret, and long cherished desire, to view for himself the city of the world. An easy and continual intercourse by sea and land connected the provinces of the Roman empire, and the company of Egyptian anchorites reached their place of destination in safety, if not with the speed of modern travellers.

From the stillness of a desert, and the austere habits of a lonely cell, the transition to a scene of imperial and religious pomp like that presented by Rome, was startling alike to mind and body. The glorious trophies with which art had embellished its pagan days, were not as now, mournful and massy ruins, overshadowed by the cypress and the pine. Ancient temples, once populous with gods, were changed into imposing basilicas ; gorgeous palaces towered beside cloistered convents ; and the Coliseum, which, after a thousand years of pillage and decay,

we still visit as a world's wonder, was standing then in the pride, the grandeur, and the symmetry of its whole. Beyond the city gates stretched the marble dwellings of the dead, in a long line of impressive majesty; while these, and unnumbered other structures, mingling solemnity with splendour, but conducted the eye to natural and distant glories—to stately villas with their glowing depths of shade—to the Alban Mount, with its extensive woods—the purple bloom upon the Sabine Hills—and the glittering summits of the snow-crowned Appennines.

When, however, the first impressions of wonder and delight subsided, and Telemachus had leisure to form a sober estimate of the surrounding objects, disappointment and sadness took possession of his spirit. Effeminate luxury characterized the inhabitants, in their houses, their dress, their pleasures, and even their occupations. The same corrupting influence was fast gaining ground in the churches and monasteries dedicated to a spiritual religion, and though lodged in the monastery attached to St. John Lateran, called *par excellence*, “the mother of churches,” he had so little taste, or so much simplicity, as to mourn after his “lodge in the wilderness.”

“Brother Hilarion,” said he, one night, to a fellow anchorite, whose Egyptian discipline was grievously impaired by his residence in Rome, (we may presume he acted on the well known proverb,) “Brother Hilarion, I would that coming hither to benefit the souls of others, may not bring harm to our own”—and the worthy monk sighed in the sincerity of his heart.

“Dismiss that doubt as a temptation and as a snare, good Telemachus,” replied his less sensitive companion—“I find it good both for soul and body to stay where I am.”

“To say that this city has been christianized by law upwards of a century, I marvel how the people could be worse when it was heathen,” continued Telemachus.

Hilarion stared in silence, to hear so heretical an assertion from the pious lips of his companion, but his indigna-

tion was cut short by the vesper bell; and Telemachus was not sorry to break off a conversation, which only deepened his regard for the simplicity of his own monastery; there, the sound of the rustic horn, breaking the silence of the desert, called him to a worship in which the seductive aids of outward pomp were utterly unknown. But if he grieved as a monk, he grieved more deeply as a man. The still continued love of gladiatorial shows, and the obstinacy with which the mandates of successive Christian emperors for their abolition had been resisted by the people, weighed heavily on his mind. He had been equally aware of the fact in his seclusion; but when at a distance, and on the spot, there was a vast difference in his power of realization. Then, he sincerely lamented; but now, his days were spent in eloquent if unavailing remonstrances with all to whom he had access; his peace was embittered, and even his dreams were disturbed, by the imaged horrors of the arena. It happened, too, that during his sojourn at Rome, the subject was rendered prominently interesting. To celebrate the recent victory obtained over the Goths, and the honour of the emperor's visit to the city, preparations were making for magnificent games, to include, as usual, scenes of human butchery; and Rome was alive with expectation.

The fondness of the subordinate ranks for pleasure provided at the public expense appears natural; but the Roman plebeian had other sources of gratification. In the amphitheatre, like the senators, and even his emperor, he sat upon a marble seat; the canopy, occasionally extended from the top of the building as a protection from the sun and rain, covered him likewise; the air, refreshed by fountains, and impregnated with odours, contributed to his pleasure not less than to theirs; and if the division assigned him reminded him of inferiority, his pride was soothed by observing the still slighter estimation obtained by the female sex. A wooden gallery at the very summit of the edifice, the least agreeable station of the whole, was assigned to the women! But the absorbing interest

felt, with few exceptions, by both sexes, and by all ranks, dwelt in the cruel sports themselves, and in the human, far more than in the animal, conflicts.

(To be continued.)

From the Christian Remembrancer for January, 1828.

### Memoir of Archdeacon Daubeny.

THE late Rev. CHARLES DAUBENY, D. C. L., vicar of North-Bradley, Wilts, and archdeacon of Sarum, was the second son of George Daubeny, Esq., a highly respected merchant of the city of Bristol. This gentleman, descended from an ancient and noble family, was distinguished for his excellent understanding, exemplary piety, and zealous attachment to the church of England; and to his early and affectionate care the subject of this memoir thankfully attributed the formation of those sound and virtuous principles of which he experienced the value in after life. At the age of eight years, the archdeacon was placed under the care of the Rev. Mr. Harris, of Phillips Norton, Somerset, and at thirteen years he was removed to Winchester: his talents and industry, which were manifested at an early age, were here rewarded by two of the college medals, and the peculiar patronage of the head master, the celebrated Dr. Warton. But his progress in this honourable course was retarded by a severe illness, the effects of which he felt for several years. At the age of eighteen he obtained a scholarship, and afterwards a fellowship, at New College, Oxford. About this time he lost his revered and excellent father, and his mother did not long survive; thus he was deprived at a critical period of life of parental control, and the comforts of a home, and obliged to seek the protection of distant relations or accidental friends. On attaining his majority he became possessed of an independent fortune; which, added to an elegant person and accomplished mind, made his society much courted, and frequently placed him in situations of temptation and danger. But the precarious state of his health obliged him to be careful amidst the gaieties of a

college life; a circumstance he always regarded as a merciful dispensation. In 1770 he quitted England, to travel for the recovery of his health; and after spending some time at Paris, he wintered at Lausanne. Here he cultivated an acquaintance with the celebrated physician Monsieur Tissot, who strongly recommended the waters of the German Spa: the archdeacon passed a second winter abroad at this fashionable place, which was crowded with foreigners of distinction, and English travellers; amongst the former was the Princess Dashkow, in whose suite the archdeacon was introduced at the courts of Berlin and Petersburg, in 1774; and returning to England in improved health, in the autumn of the same year he proceeded to his studies at New College. About two years afterwards he was ordained deacon by Dr. Lowth, bishop of Oxford, and the week following admitted into priests' orders by Dr. Terrick, bishop of London. In the course of the same year he succeeded to a fellowship of Winchester college. He had not resided more than two years at Winchester, when the vicarage of North-Bradley was offered to him. The living had never been occupied by a fellow of the college, and had fallen into a state of general dilapidation and disorder. Divine service was performed only once on a Sunday, and was very thinly attended. The parish abounded in sectarians, and the population was wild and uncivilized. The income of the incumbent was reduced to about £50 per annum. Nothing indeed could be more discouraging than the aspect of the place and its inhabitants; nor could any minister have undertaken such a charge, but one who, like the archdeacon, was possessed of some fortune.

The archdeacon married Miss Barnston, daughter of W. Grey Barnston, Esq., of Woodford, in Essex, a lady of independent fortune, accomplished manners, and most amiable character, who proved the source of his greatest happiness for forty-seven years. They at first resided at Clifton, the vicarage at North-Bradley not being habitable. Here he renewed an old intimacy with the Rev. Mr. Calcott, then vicar of

Temple church, Bristol; a man of primitive manners, great piety, and a divine of the old school, to whom the archdeacon always expressed himself much indebted for the correct notions which, in the early days of his ministry, he had imbibed on the fundamental principles of his sacred profession. It was most fortunate for the archdeacon that he married a lady whose religious feelings and taste for retirement were in unison with his professional duties; they therefore quitted an elegant fashionable place without regret, to bury themselves in a remote country parish, totally devoid of society or local advantages, for the sole purpose of devoting themselves to the important charge which he had undertaken. The vicar's first attention was directed to his church and vicarial premises, which were both in a miserable condition. The church was newly paved throughout; the east end, and beautiful window in the chancel, built, and the whole completely repaired; the duty increased to full service, and the sacrament administered monthly: the vicarage house was chiefly rebuilt, with walls for the most part enclosing the gardens and premises:—several cottages, with their gardens, were purchased and pulled down to enlarge the premises. The accomplishment of all these objects cost, in the first instance, upwards of £3,000, while the vicar could not possibly expect compensation for such expenditure, not having at any time raised the vicarial tithes so high as £180 per annum. But the object which he desired was attained; the vicarage of North-Bradley was made worthy the acceptance and residence of the future fellows of Winchester college. The ignorance and barbarous manners of the population at this time were such, that they opposed their worthy pastor in all his plans and improvements, and would often pull down his walls while building, and destroy the trees recently planted. But this zealous minister had evils of a still more disheartening nature to encounter in a place overrun with dissenters of the worst kind, who were alike unmoved by the friendly advice, unbounded charities, and personal exer-

tions of their pastor. In 1785, he published a friendly and affectionate address, &c. to his parishioners, with prayers for families annexed: three years after he printed his Lectures on the Church Catechism, which were originally delivered from the desk to the children of his Sunday school, as evening lectures; which, with evening prayers, formed a *third* service at the church at six o'clock, an hour which he hoped might bring some of the wandering sheep of his flock back to their church. Subsequently he delivered other lectures at the same hour; but, alas! his meritorious exertions met with but partial success. Soon after their marriage the archdeacon and his lady lost their first child; and afterwards they had to lament the lingering illness of their eldest boy, a child of great promise. On his account they spent the winter of 1788—9 at Hyeres, in the south of France. In the spring of 1789, they passed through Paris, then in a very disturbed state; and visited Versailles, shortly before the destruction of the Bastille. From Paris they proceeded to Spa, for the purpose of consulting a friend and eminent physician, by whose advice they spent the ensuing winter in Italy. After a residence of two years abroad, they returned home in the hope that their child had acquired health; but it pleased God to remove him shortly afterwards from their anxious cares. In consequence of suffering from the dampness of the country, the archdeacon and his lady usually passed the winter at Bath, the parish being left under the care of a resident curate. At a short distance from the vicarage the archdeacon built a parsonage house, which has always afforded most comfortable accommodations for his curates. For several years the archdeacon was anxiously engaged in promoting a plan which he originated, to erect a *Free Church* in the city of Bath, where church accommodation for the lower classes was grievously wanted. After inviting the attention of the public by some letters in the Bath paper, he preached a sermon on this subject at Queen's-square chapel, which so deeply interested his hearers, that

£1,200 were immediately subscribed. He himself contributed about £500, and was indefatigable in promoting this pious work, drawing the plans himself, and closely superintending the structure of the church. The first stone was laid in 1795; and in 1798, this handsome building, containing free sittings for 1,360, exclusive of the galleries, was consecrated by Dr. Moss, bishop of Bath and Wells, and called Christ church. Thus this zealous man had the satisfaction of laying the foundation stone, and completing the first free church that was ever erected in this country, and of officiating therein as minister for fifteen years. The success with which this example has been followed was always a high gratification to his mind. Dr. Douglass, bishop of Sarum, frequently came to Bath for the benefit of his health, and was well acquainted with Mr. Daubeny. In 1805, he offered him the archdeaconry of Sarum in terms highly flattering and gratifying to his feelings. In 1808—10, the archdeacon built and endowed an alms-house and school in his own parish. The endowment for the pensioners in this asylum, together with a salary for the schoolmistress, is vested in the warden and fellows of Winchester college.

Towards the close of 1816, the archdeacon had a paralytic stroke, which affected the left side, and also his articulation; but his intellects were not in the slightest degree impaired. He recovered from this attack in an extraordinary manner, and never afterwards appeared to suffer from its effects; retaining to the last the full vigour of his faculties, both of body and mind. The year following he built a poor-house, capable of containing twelve persons, which was completed and opened in the year 1818. The archdeacon had, previous to this, given up his ministry at Christ church, Bath, his health not permitting him to undertake the evening duty; but he continued to officiate in his parish at North-Bradley throughout the summer. A considerable part of his parish, called Southwick and Rode, being too distant to attend their parish church, the archdeacon, in 1822, entered into a proposal for erecting a

*Free Church.* The warden and fellows of Winchester college, several of the bishops, and other friends to the establishment, subscribed liberally to the undertaking; and the plans of the new church were all drawn, when the archdeacon was taken so severely ill, that his life was for some time despaired of. During his illness his mind was dwelling constantly upon the intended new church. He requested to see his old and valued friend, the Rev. Samuel Hey, of Steeple Ashton, to whom he gave very particular directions respecting it. He spoke of it with enthusiasm, as if a vision was before his eyes. Having settled all things relating to this object, so dear to his heart, he dismissed all earthly cares, and partook of the sacrament with his family. His mind was in a most happy state; he frequently spoke of his readiness to die, and his desire to quit the world; his sole anxiety appearing to be to reconcile his family to an event which he felt to be inevitable, and which they were hourly expecting. In this state he continued for several days; when early one morning he addressed his daughter, who was watching by his bed-side with undiminished fears, "*I believe now that I shall recover; I have been told that my work here is not yet done: God will raise me up to do his work, in completing the church which I have in hand.*" From that hour, to the astonishment of all, his spirits and strength gradually revived, and he seemed as firmly persuaded of his ultimate recovery, as he had before been of his death. About three months from this time, he was sufficiently strong to return to North-Bradley, and shortly after the foundation stone of the new church was laid. The archdeacon, although in his seventy-seventh year, rose before six in the summer, and about seven in winter. He usually passed the first half hour in his garden, where he was wont to sing the morning hymn and other chants with great power and cheerfulness; he then went to his devotions and reading until breakfast; he afterwards retired to his study, from which, except when in the country, he seldom departed till summoned to join his family at dinner.



In the evening his son-in-law generally read aloud for his amusement until he retired to his study, a short time previous to going to bed. Thus, amidst his children and grandchildren, passed the evening of this good man's life, their chief aim being to wean him as much as might be from his studies; but it was in vain; he always replied "that he could not be idle, and would not be useless; that he must work so long as he could, and wished to die in the harness."

The new church was completed about the close of 1824. We extract the following account of the consecration from "The Living and the Dead."

"To this hour I remember the effect—and I question whether aught but the chilling approach of death will efface it from my recollection—which the archdeacon's air and manner produced upon me the last time I ever saw him officiate. It was at the consecration of his church at Rode. I call it *his* church, because to his influence—to his exertions—to his judicious and unbounded liberality, it owes its existence; because it was embellished by his taste; and completed under his constant and unwearied superintendence. The expression of countenance as he accompanied the bishop up the aisle, repeating the consecration service—those who witnessed, will ever remember, though they cannot describe. Joy—gratitude—humility—devotion—all were imaged forth in that dark and full beaming eye.—It told of difficulties surmounted—of obstacles overcome—of holy triumph—of heaven in view. Nor was the scene subsequently, at the altar, less imposing. There stood prominently before it three venerable figures, whose united ages could not fall short of two hundred and forty years. The bishop of Salisbury, bending under the pressure of age and infirmity, occupied the foreground. On the right was Dr. Daubeney, on whose erect and manly form time seemed hardly to have dared to lay his withering hand; on the left, the vicar of Steeple Ashton, whose tottering gait and silver locks bore out the assertion that he was verging on his ninetieth year.

Around them were to be seen in clustering attendance, the junior clergy, with whose glowing countenances and youthful figures, these aged dignitaries formed an affecting contrast. They had nearly finished their course on time's eventful journey; with the others, it was just begun.

"The church is a perfect picture. Built in the most beautiful style of Gothic architecture—on the summit of a hill—in the midst of the most enchanting landscape—looking down with an air of protection upon the hamlet that is scattered at irregular intervals below it—and completely isolated from every other object—it forms a feature on which the eye of the most fastidious critic may repose with transport. Its cost is reputed to have exceeded ten thousand pounds; of which the archdeacon alone contributed three. 'It is my legacy,' he said to me at Bradley, after the consecration was over, 'to the church of England.' The books for the reading desk are the gift of the archdeacon's grandchildren! being, as I heard the little ones joyfully relate, 'the savings of our pocket-money towards grandpapa's church.' The plate for the communion was presented by the archdeacon; and there is a fact connected with it so emblematic of his simplicity of heart, and to my mind so expressive of his character, that I cannot forbear recording it. Some months previous to the completion of Rode church, its indefatigable supporter was so severely attacked with illness that his recovery was deemed hopeless. Acquainted with the opinion of his medical men, and perfectly coinciding in it, he calmly and steadily betook himself to settle his affairs, and especially every particular relating to his church. 'Let the communion vessels,' said he to his old friend, Mr. Hey, 'be as handsome as can be made—but plated. I have always condemned those who have placed unnecessary temptations in the path of their fellow mortals; and I am earnest that the last act of my life should hold out to others no inducement to sin.'"

The archdeacon afterwards built a manse for the minister, in the same

Gothic style; expending altogether upon these pious works between 4 and £5,000, exclusive of about £3,000 which were subscribed towards it. The duty of this church seemed to be a fresh stimulus to his exertions, frequently officiating in it, although distant nearly four miles from Bradley. His health was of late much improved, and his mind actively employed in writing his charge, and preparing his two last works for the press. The archdeacon entered on his *last* visitation, accompanied by his son-in-law, with great alacrity and cheerfulness. The day after he delivered his charge, the following insertion appeared in the *Devizes Gazette* :—

“The venerable the archdeacon of Sarum yesterday held his visitation at Salisbury. His charge was listened to with the warmest emotions of admiration; it embodied every thing relative to the times; it was decided, but benevolent. ‘Mercy and truth met together, righteousness and peace embraced each other.’ When we beheld the man of fourscore years in the midst of his clergy, it recalled to our mind the day when the venerable patriarch, on the verge of eternity, was occupied in instructing and blessing his children. What a ‘crown of glory’ is the hoary head when moving in the paths of righteousness. May those to whom his admonitions were directed imitate his apostolic example, and the church will appear ‘fair as the morning, bright as the sun, and terrible to her enemies as an army with banners.’”

The three following days the archdeacon visited at Hindon, Warminster, and Melksham; and returned home in excellent health and spirits, and without experiencing the slightest fatigue. On the Sunday following he read the communion service at his parish church in the morning, and preached in the evening at Rode church, with his accustomed energy. The next morning he said he had passed an unquiet night, and soon after breakfast he retired to his room. In a short time his daughter was summoned, when she found him sitting by the bed side, apparently faint; but before she could call for assistance her venerable parent fell to the

floor. Being raised in the arms of his children, he instantly recovered, and said, that he was seized with pain on his chest soon after he laid down, which, he supposed, had caused his faintness. The pain was relieved, and cheering hopes were entertained that he would soon be as usual. But, alas! the pain soon returned, and continued, with little intermission, through the day. When most severe he turned to his daughter, and said, “I hope that I am not impatient, but this pain is hard to bear; I never felt any thing like it before.” At another time he said, “My child, I am giving you all a great deal of trouble.” His hands were frequently clasped and raised, and his lips moved. Once he was heard to say, in a subdued tone, “Oh! might it, or may it, please the Lord *now* to take me.” No expression of impatience escaped him; he took every remedy which was prescribed, and at intervals conversed with his usual cheerfulness. His sufferings seemed considerably to abate, but still he appeared extremely restless. In the evening, his medical attendant coming in, he spoke to him cheerfully, but observed, that he thought the pain was increasing. Soon after he complained of sickness; and in a moment closed his eyes, and sunk gently into the arms of his attendant.

Thus died this good and venerable man; so imperceptibly, that not a single struggle or sigh escaped him. By those who dearly loved him; by his family *especially*, who daily saw him in full possession of his faculties, alive to every call of duty and affection; by *all those* it is deeply felt as a sad, an irreparable bereavement. But when they recall the period of his former sickness; when his soul, at the expected approach of death, was full of resignation, of hope, and immortality; and know, that it was his own firm conviction, that he was then raised up to fulfil a blessed work, which has been most happily completed, to the comfort and joy of his heart; surely they ought to derive their highest consolation from the reflection, that this pious and upright man, like the “wise virgins,” had long since “trimmed his lamp,” he had nothing more to do than to obey the

blessed call, and "go forth to meet the Bridegroom."

It is now proper that we should say a few words respecting the archdeacon's character. We say much, but we speak safely when we affirm, that he was a truly honest man. Possessed of great firmness of mind, and the most ardent love of *truth*, he appeared to have a natural aversion to every thing mean or unworthy, and to despise all arts of flattery and obsequiousness. Perhaps few persons, possessed of his personal and mental advantages, ever sought so little the opinion or distinctions of the world. His reluctance to mix with the gay, and his reserve towards strangers, was often construed into pride, by those who knew little of his character; this, together with the natural firmness of his mind, rendered him unsuited to the world in general. It was the remark of the pious and learned Mr. Jones, of Nayland, "that, *being quite right*, stood more in a man's way than being a *good deal wrong*." Thus the archdeacon was *too* orthodox, *too* upright, *too* rigid in his notions of right and wrong, to associate generally with the world. His feelings were of the most susceptible kind, which, added to a delicate and nervous frame of body, often painfully overpowered him, and caused him to suffer acutely under all domestic afflictions. His temper was *quick*, but free from the smallest tincture of bitterness and moroseness; so much so, that if he was conscious of hasty expressions, there was a returning flow of kindness which more than atoned for the momentary ebullition. His disposition was open and generous; thinking *no* evil, he feared *none*; and his mind was so *incapable of suspicion*, as often to expose him to the arts of the designing. Casual observers sometimes thought that the archdeacon was sparing in his expenses. True it is, that he was frugal in his household and personal expenditure; but the charge of penuriousness can never be levelled against a father, who, during his *lifetime*, made all his children independent, providing most liberally for them; while the many monuments of his benevolence, especially within his own

parish, (to which his contributions amounted to £15,000,) and the constant flow of his charities, speak sufficiently to prove, that whatever might be gained by his virtuous self-denial, was bountifully dealt out towards the poor.

In his daily habits and conversation, there was no affectation of singularity, no austerity of manners; he loved and promoted innocent pleasure. He was a great lover of music—sacred music forming one of his highest gratifications. His taste for drawing had been early cultivated, and was productive of much pleasure and interest during his travels abroad: he painted in oils as well as in crayons. These light and elegant pursuits were, however, resigned for the graver studies of his profession, and those pious labours which, in after life, wholly absorbed his time and thoughts. His piety was that of the *heart*, which seeks neither display nor observation. It is only by a perusal of his daily journals, *since his decease*, that even those who were daily in the habit of conversing with him have traced, to the full extent, the spiritual state of his affections, and his entire devotion of himself to the service of his blessed Master.

The archdeacon was so long and so widely known to the world as an author, that we do not think it necessary to mention his literary merits here. It was our intention to have given a list of his publications, but we find the series so long, commencing in 1776, and continuing till 1827, with but short intervals, that we are compelled to deny ourselves that pleasure.

#### INFANT BAPTISM.

*Extracts from a Review of Budd on Infant Baptism, in the Christian Remembrancer, for Feb. 1828.*

"Those who have always cordially acquiesced both in the letter and the spirit of the baptismal service of our church, will be inclined to say, on reading this work, *magna est veritas, et praevalerebit*. It comes from the pen of Mr. Budd, certainly an unprejudiced witness in the cause; and it is primarily addressed to those

“Who estimate the privileges and efficacy of baptism as low and inoperative; they rather consider it as an introduction into a professing church, than as accompanied with any real spiritual blessings to the baptized, as admitted into the communion of saints. Their faith in the promise issues in no corresponding practice in the education of the child. They cannot so much be said to doubt, as to forget that God has received the infant, that he has regenerated him with his Holy Spirit, that he has received him for his own child by adoption, and incorporated him into his holy church; and that they have given God hearty thanks for the same. They do not consider the child as thus regenerated, adopted, incorporated, and therefore they do not plead the promise for a blessing on their education of him as devoted to God, or call upon him, as one invested with so high privileges, as a member of Christ, a child of God, and an inheritor of the kingdom of heaven, to walk worthy of his high calling. Neither baptismal blessings nor baptismal vows are distinctly presented to the mind of the child, and his baptism has no practical purpose. Even these pious parents make no demand on the spiritual superintendence of the sponsors of the child; even pious sponsors acknowledge no obligation of this spiritual superintendence: the child grows up without any consciousness of his baptismal enjoyments or privileges; and the church, not merely the professing, but the spiritual church, neither hopes nor fears on account of the child, and consequently exercises no faith in the promise, and presents no prayers for its accomplishment towards him. And thus, even among the pious, baptism is little more than a dead letter, promises without plea for their fulfilment—vows without concern to discharge them—a ceremony acquitting them from any subsequent interest—a sign signifying nothing.”—p. 11—13.

“Such will undoubtedly be the effect of low views concerning the sacrament of baptism; of doctrines upon that important subject inconsistent with those of our church. And accordingly

the primary object of Mr. Budd's treatise is to show, that neglect of baptismal duties and contempt of baptismal privileges are the cause of the unchristian appearance which a Christian community too generally presents; and to prove, on the other hand, that

“Were we but consistent churchmen, did we but adhere to this system of education laid down by our church, beginning with the simple devotion of the child to God, and training him up in the way that he should go with a just confidence on the divine promise for success in our endeavours, we might then sow, in hope that the holy principles of his childhood would with growing years be formed into holy habits, and that when he was old he would not depart from them.”—p. 14.

“If we ask, then, How are the benefits of infant baptism to be secured, so as to answer the ends of a holy education? we answer, From faith in the general promises made to believing parents in behalf of their children, and particularly in the promises made at the celebration of this sacrament to all who partake of it in faith. And these relate to the PARENTS—the SPONSORS—the INFANT baptized—and the CHURCH.”—p. 20.

#### “Respecting the PARENTS.

“On looking into the page of Scripture, and observing the general practice of the church in all ages, from the early covenant of God with Abraham, and all his faithful posterity, both Jew and Gentile, the parent will learn, to his inexpressible satisfaction, that as God has given a promise of grace to believers, and their children after them, so he has uniformly afforded them the richest assurance of the blessing, by appointing a particular sacrament for the initiatory ingrafting of such children into his church, as the means of actually conveying the blessing, and as a sign, and seal, and pledge, to assure every believer of the same.

“While believing parents contemplate their child as born in sin, and therefore the child of wrath, it must be their most anxious inquiry, How can this child stand before God without the imputation of sin, and be assured of re-

storation to his favour? and they will see that God has done this, for the comfort of believers, by the sacrament of circumcision under the law, and by the sacrament of baptism under the Gospel; and that while the seal of ratification has been altered from the blood of circumcision to the more merciful water of baptism, the blessing has equally been conferred by promise, and not by any mere act or observance of law, whether under the law or under the Gospel.'—p. 31—33.

“This view will fully authorize every faithful man to present his child at the font, with an assured confidence in the promise of a gracious God, that his child is there sealed as a member of Christ, the child of God, and an inheritor of the kingdom of heaven.”—p. 60.

“How different a character does education assume, with respect to the parents' part, when conducted under this sense of baptismal obligations! A new class of motives is applied, and a positive attainment of holiness is expected. This Christian parent looks upon his child really as a member of Christ, endeavours to invest him with all the privileges to which he is entitled as a child of God; and considers that he has an unquestionable title to the inheritance of glory. For this his whole education is intended to qualify him, even to make him meet to be a partaker of the inheritance with the saints in light.

“Only let us substitute the constraining sweetness of the baptismal promise for the dry authority of the legal precept, and as the principle savours of the mercy of the Gospel, the conduct it produces will be the holiness of the Gospel.”—p. 67.

“We are next introduced to the SPONSOR.

“The sponsor's warrant to undertake for the child seems to rest on the same promises which encourage the parent. The sponsor therefore undertakes his duty in faith in the promise, and, according to his opportunities, provides for the spiritual education of the child. He pleads the promises; he bears his charge upon his heart in

prayer; and it is his desire to acquit himself to the church of the trust she has reposed in his spiritual vigilance, and parental superintendence in Christ.”—p. 69.

“And here let me ask, on what other consideration (than that of faith in the spiritual blessings of baptism) could a Christian become responsible for the Christian education of his charge? He is too well acquainted with his own infirmity, and that of the child committed to his care, to advance one step in this spiritual work without the encouragement of the promise, and the aid of the Holy Spirit. Unless in a judgment of faith and charity this child is a member of Christ, the child of God, and an inheritor of the kingdom of heaven; unless he is a lively member of the church; unless he is really regenerated by the Holy Spirit, received as God's own child by adoption, and incorporated into the holy church; unless, in answer to the faithful prayers of himself, the parents, and the church, the Holy Ghost is sanctifying him as one of the elect people of God, and being one so truly blessed, he shall ever remain in the number of his faithful and elect children—with what hope of success could a Christian accept the office of a sponsor? For a man who sees nothing more in baptism than the mere ceremony, it is consistent enough to undertake the office without any subsequent endeavour to execute it: as he never understood the vows, so neither had he any intention to discharge the obligations of them; but for a Christian to engage in this office of training up a soul for glory, of enduing it with spiritual qualities, of making it conformable to the image of the Son of God, without believing that it was the good pleasure of God to fulfil his promise in sanctifying that soul as one of his own elect—would surely be the height of rashness and presumption.

“How different the process of the sponsor's engagements, when faith in the promise is ever animating him to discharge them! Grounded on faith, he proceeds in hope. Our Lord Jesus Christ has promised in his Gospel to grant all those things which he has prayed for; which promises, the church



assures him, he for his part will most surely keep and perform. Wherefore he is persuaded of the good will of his heavenly Father towards the infant of his care, declared by his Son Jesus Christ: he nothing doubts that he favourably allows this charitable work of his, in bringing this infant to his holy baptism. He doubts not, but earnestly believes that Christ has likewise favourably received this present infant, as he did those of old; and he is thus encouraged happily and perseveringly to use all the prescribed means, that a child so distinguished shall receive the fulness of the grace of God, and ever remain in the number of his faithful and elect children.

“Only the sponsor who acts upon this statement will ever be found to perform his engagements—for this plain reason, that he only can form a proper estimate of the privileges of baptism. A negligent sponsor is an unbelieving sponsor; for no man will be anxious to secure advantages, which he does not believe that a promise is given to convey. It is the man that believes the promise who can alone expect any advantages from it, and it is his vigilance and care alone that will be concerned to secure them.”—p. 112—114.

“Concerning the INFANT, Mr. Budd observes—

“The infant baptized can justly expect the benefit of baptism in no other way than by faith in the promise. He is taught that when his name was given him at his baptism by his sponsors, he was, as a professed Christian, admitted into all the privileges of that high character; that he was then made a member of Christ, incorporated into his body the church, by faith expressed for him by his sponsors; thence the child of God by adoption and grace; and thence an inheritor of the kingdom of heaven: if a son, then an heir of God through Christ. He is then taught to walk worthy of his calling as a child of God, to renounce the world, the flesh, and the devil, to believe the articles of the Christian faith, and to keep and walk in God's holy will and commandments all the days of his life. And he heartily thanks his heavenly

VOL. XII.

Father, that he has called him to this state of salvation through Jesus Christ his Saviour, and it is his prayer to God to give him his grace, that he may continue in this state to which he has been thus graciously called unto his life's end. He is then taught to believe in God the Father, who hath made him and all the world; in God the Son, who hath redeemed him and all mankind; and in God the Holy Ghost, who sanctifieth him and all the elect people of God. Not who *may* sanctify, or *shall* sanctify, or whose office it is to sanctify—but is then presently engaged in sanctifying him, together with all the elect people of God: of which it is strongly implied that he is one, since all who are sanctified are 'God's elect.'

“The last party remaining to be noticed is the CHURCH.

“And here (Mr. Budd asks) what sight can be more interesting than that of the baptismal service of our church, conducted on the principles above stated? Why should a large interest be excited in favour of Jewish children, or Mahomedan children, or Heathen children, who are presented for baptism, while no similar expression of interest attends the presentation of our children, or those of our neighbour's? Assuredly, either baptism is nothing more than an empty ceremony in our esteem, or we are regardless of the spiritual welfare both of our own children and those of our friends. But do they stand in less need of covenant mercies than the children of the Jews? Do they less need the accrediting sign and seal of such mercies? or do they less need the prayers and communion of the church? But once open the true meaning of our baptismal service, and awaken a real interest for the spiritual welfare of our children—and what service is so calculated to give that interest due expression, and to maintain and confirm it, as our service of baptism, understood by the respective parties according to the above explanation?

“Place before your view, then, the full congregation, the Parent, the Sponsors, and the Church, presenting and receiving the infant, in virtue of the

promise made to the believer and his children. The congregation committing the child of their hopes to approved sponsors, and accepting their promise as a pledge, that the child shall be virtuously brought up to lead a godly and a Christian life; and the sponsors engaging the prayers of the church for every promised blessing to be poured forth and continued on their infant charge. Infuse but spiritual life into all the parties engaged in this interesting work, active charity, lively faith, realizing hope, and lively expectation, and hear all these blessed graces actively expressing themselves in the prayer and praise of our admirable service, and might we not hope that a Christian communion, even that fellowship of the saints, which was once so encouraged as forming the cement, and bond, and vital energy, and real glory of the church, might be generated in favour of the received and incorporated infant, which might issue in unceasing prayers for its welfare, and an equally unceasing interest in its spiritual growth and prosperity?—p. 149.

#### EPISCOPAL ACTS.

##### *In the Eastern Diocese.*

On Sunday, May 11th, 1828, in St. Paul's church, Boston, Mr. James Everett, a chaplain in the navy of the United States, was admitted to the holy order of deacons, by the Right Rev. Alexander Viets Griswold, D. D., bishop of the Eastern Diocese. The Rev. Alonzo Potter, rector of St. Paul's church, and the Rev. George W. Doane, assistant minister of Trinity church, were present and assisting.

##### *In the Diocese of Connecticut.*

The rite of confirmation was administered, by the Right Rev. Bishop Brownell, to 21 persons, in South-Canaan, on Wednesday morning, the 23d of March, 1828. On the afternoon of the same day, the same number were confirmed in St. John's church, Salisbury, of which the Rev. Stephen Beach is rector.

##### *In the Diocese of New-York.*

On Monday, the 19th of May, 1828, the Right Rev. Bishop Hobart held an ordination in St. Philip's church, Philipstown, Putnam county, New-York, and admitted Mr. John K. Goodman to the holy order of deacons.

On Wednesday, May 21st, 1828, St. George's church, at Hallett's Cove, on Long-Island, was consecrated by the Right Rev. Bishop Hobart. The morning prayer

was read by the Rev. Henry J. Feltus, D. D., rector of St. Stephen's church, New-York, and the lessons by the Rev. George A. Shelton, rector of St. James's church, Newtown, Long-Island; and the sermon preached by the bishop.

This parish, formerly a part of the old parish of St. James's church, Newtown, was organized about a year ago. The building is of wood, 35 feet by 60, including a portico of 10 feet in front, having four columns. It is of the old Doric order, after the model of the temple of Theseus. The building has been much admired, and is certainly a specimen of architectural taste, and of enterprize, highly creditable to those engaged in erecting it.

The rearing of this parish, which, until the consecration of the church, worshipped in a school-house, has been much facilitated by a donation of Prayer Books from the Auxiliary New-York Bible and Common Prayer Book Society; and has thus afforded another among the many evidences of the great good which cannot but result from the operation of those societies which have in view the building up of our own household of faith.

#### For the Christian Journal.

##### *Directions for Candidates for Orders.*

AGREABLY to a resolution of the Standing Committee of the Diocese of New-York, the Secretary publishes the following Directions to be observed by those who wish to become Candidates for Holy Orders, and for those who wish to be ordained Deacons or Priests.

##### *Directions for those wishing to become Candidates for Holy Orders.*

A person wishing to become a Candidate for holy orders, must, in the first instance, give notice of his intention to the Bishop.

He is then to apply to the Standing Committee for their recommendation of him to the Bishop, to be admitted as a Candidate for orders.

To enable the Committee to act, he must lay before them,

I. Evidence of his having made his intention known to the Bishop.

II. A Certificate to the following effect:—

*To the Standing Committee of the Diocese of New-York.*

[Date.]

*We, the subscribers, from a satisfactory knowledge of the character of A. B., do hereby testify our belief that he hath lived piously, soberly, and honestly, and is attached to the doctrines, discipline, and worship of the Protestant Episcopal Church; and farther, that in our opinion he possesses such qualifications as will render him apt and*

most to exercise the ministry to the glory of God, and the edifying of the Church.

The above Certificate should be signed by the Minister and Vestry of the Parish where the applicant resides; or by at least four members of the Protestant Episcopal Church, at least one of whom must be a Clergyman.

The signers of the above need not have a personal acquaintance with the applicant; but may act upon such knowledge of his character, from other sources, as is satisfactory to them.

III. A satisfactory Diploma or Certificate, from the Instructors of some approved Literary Institution, or a Certificate of two Presbyters appointed by the Bishop to examine the applicant, of his possessing such academical learning as may enable him to enter advantageously on a course of Theology; or, in place of the above, a Certificate of his being a Student in the General Theological Seminary of the Protestant Episcopal Church in the United States.

Or if the person applying to be admitted a Candidate wishes the knowledge of the Latin and Greek Languages, and other branches of learning not strictly ecclesiastical, to be dispensed with, he must, instead of the above mentioned Diploma or Certificate, lay before the Standing Committee a Testimonial, signed by at least two Presbyters of the Church, stating that in their opinion he possesses extraordinary strength of natural understanding, a peculiar aptitude to teach, and a large share of prudence. The Standing Committee will require that this Testimonial be founded on *personal knowledge of the party.*\*

The Standing Committee may then sign a Testimonial in behalf of the applicant, which he must produce to the Bishop; who may thereon admit him as a Candidate; in which station he must remain for three years, unless the Bishop, with the advice and consent of the clerical members of the Standing Committee, shall deem it expedient to ordain him, after the expiration of a shorter period, not less than one year.

Special provisions are made by the Canons for the case of persons who have officiated as ministers in other denominations of Christians.

\* The Canons contain also the following essential provision, the subject of which, however, is not to be included in the Testimonials:—"With this enumeration of qualifications, it ought to be made known to the Candidate, that the Church expects of him, what can never be brought to the test of any outward standard—an inward fear and worship of Almighty God; a love of religion, and sensibility to its holy influence; an habit of devout affection; and in short, a cultivation of all those graces which are called in Scripture the fruits of the Spirit, and by which alone his sacred influences can be manifested."

Directions for Candidates for Holy Orders wishing to be ordained Deacons.

A Candidate for holy orders wishing to be ordained a Deacon, must lay before the Standing Committee a Testimonial to the following effect:—

*To the Standing Committee of the Diocese of New York.*

[Date.]

*We, the subscribers, from a satisfactory knowledge of the character of A. B., hereby bear testimony to his piety, good morals, and orderly conduct, for three years last past; and that he has not, so far as we know and believe, written, taught, or held, any thing contrary to the doctrine or discipline of the Protestant Episcopal Church.*

The above Certificate is to be subscribed by the Minister and Vestry of the Parish where the Candidate resides, or by the Vestry alone, if the Parish be vacant, (of which circumstance the Committee must be duly certified;) and must contain the names of a majority of all the Wardens and Vestrymen. The respective titles of the Minister, Wardens, and Vestrymen, must be attached to their signatures. If there is no Vestry where the Candidate resides, the circumstance must be certified to the Committee; and then the Testimonial must be signed by at least twelve respectable persons of the Protestant Episcopal Church. And in case a Candidate, from some peculiar circumstances not affecting his pious or moral character, should be unable to procure Testimonials from the Minister and Parish where he resides, the said fact being ascertained by the Certificate of said Minister and Vestry, the Standing Committee may accept the signatures of at least twelve respectable members of the Protestant Episcopal Church.

The signers of this Testimonial need not be personally acquainted with the Candidate; but may act upon a satisfactory knowledge of his character from any other source.

The Candidate, however, must also lay before the Standing Committee a Certificate to the following effect:—

*To the Standing Committee of the Diocese of New York.*

[Date.]

*From a personal knowledge of A. B. for one year,\* last past, I [we] hereby certify to his piety, good morals, and orderly conduct, during that period; and that he has not, so far as I [we] know and believe, written, taught, or held, any thing contrary to the doctrine or discipline of the Protestant Episcopal Church.*

The above Testimonial must be signed by

\* The Canon requires "at least one year;" where, however, the fact will justify it, it would be proper to specify a longer term, as two years, three years, several years, &c.

at least one respectable Clergyman of the Protestant Episcopal Church in the United States, from a personal knowledge of the Candidate for at least one year. The signatures, however, of more Clergymen would be desirable.

The Standing Committee may then sign the canonical recommendation to the Bishop for orders; which the Candidate is to exhibit to the Bishop.

*Directions for Deacons wishing to be ordered Priests.*

A Deacon wishing to be ordered a Priest, must lay before the Standing Committee Testimonials to the same effect, and subscribed in the same way, as those required of him at his ordination as a Deacon. In the first Certificate, however, instead of the words "three years last past," and in the second Certificate, instead of the words "one year last past," may be inserted the words, *since his ordination as Deacon*; because his letters of Deacons' orders are to be received as evidence of his pious, moral, and orderly conduct, for three years prior to his receiving those orders; unless some circumstance should have occurred that tends to invalidate the force of this evidence.

The Standing Committee may then give him the canonical recommendation for orders; which he is to exhibit to the Bishop.

Although the following Canon has no reference to the Standing Committee, it is thought that it may be useful to insert it here.

*Canon XIII.—General Convention, 1808.*

*Of the Titles of those who are to be ordained.*

No person shall be ordained Priest, unless he shall produce a satisfactory Certificate from some Church, Parish, or Congregation, that he is engaged with them, and that they will receive him as their Minister, and allow him a reasonable support; or unless he be engaged as a professor, tutor, or instructor of youth, in some college, academy, or general seminary of learning, duly incorporated; or unless the Standing Committee of the Church in the State for which he is to be ordained, shall certify to the Bishop their full belief and expectation that he will be received and settled as a Pastor by some one of the vacant Churches in that State.

Every Deacon shall be subject to the regulation of the Bishop or ecclesiastical authority of the Diocese for which he is ordained, unless he receive letters of dimissory therefrom to the Bishop or ecclesiastical authority of some other Diocese; and he shall officiate in such places as the

Bishop or ecclesiastical authority to which he is subject may direct.

\* \* The Editor of the Auburn Gospel Messenger is requested to insert the above.

By order of the Standing Committee.

WILLIAM CREIGHTON, *Secretary*,  
New-York, May 10, 1828.

*Memoir of the Rev. ORIN CLARK, D. D.*

*Extracted from the Sermon preached at his Funeral by the Rev. Jasper Adams, D. D. President of Geneva College.*

"THE Rev. Orin Clark was born in New-Marlborough, Massachusetts, on the 29th of January, 1788. His early youth was spent in the labours of agriculture; an employment which has been graced with some of the most distinguished men both of ancient and modern times, and which is calculated, above most others, to nourish virtuous habits and mental energy. His first religious exercises of a decided character were dated by himself in the summer of 1807. After he had experienced, as he trusted, the renewing and sanctifying grace of God, he soon came to the resolution of consecrating himself to the service of his Maker, by preparing himself to serve him in the Gospel of his Son. He commenced his classical studies at the Episcopal academy in Cheshire, Connecticut, in the spring of 1808, then, and during many years afterwards, under the superintendence of the Rev. Dr. Bronson, to whose instructions the Episcopal church is indebted, under God, for many of its most active, useful, and laborious ministers. It was during his pursuit of his preparatory classical studies, that, as has been the case with many others coming from a laborious occupation, and entering a sedentary course of life, he laid the foundation of infirmities which attended him through every part of his life, and probably hastened his dissolution. One of his early friends says, that he pursued classical studies three years, during which he completed what ordinarily required four years. At the expiration of three years he entered upon a course of theological studies at the same institution, and under the guidance of the same instructor. For this gentleman he always cherished that respectful attachment which the ingenuous pupil seizes every opportunity to show towards the man, who, with patient industry, has led him through the difficulties which embarrass the student's path in his early progress. The friend above quoted, says, during his term of study, he was distinguished for application, accuracy, and unexceptionable uprightness of conduct. No member of the institution went before him in love of order, which he inculcated by his



example and his advice to his fellow students.

"He was ordained deacon in the autumn of 1811, in Trinity church, New-Haven, by the Right Rev. Dr. Jarvis, at that time bishop of Connecticut, and from this date commenced his ministerial labours. He soon came into this district of country, in which the Episcopal church was then but little known, and preached in several places as a missionary. In 1812 he was invited to settle in this parish, which has since been the field of his labours. He was admitted presbyter by the Right Rev. Dr. Hobart, to whose zeal, energy, and untiring perseverance, the cause of apostolic truth and primitive order are so deeply indebted. Of the manner in which our late rector has discharged the laborious duties of this parish, it cannot be necessary for me to say any thing for your information, but I may be permitted to stir up your minds by way of remembrance. He laboured in season and out of season. When in affliction he has administered to you the consolations of the religion which he preached. When things have gone well with you, he has rejoiced at your prosperity. If misfortune has overtaken you, he has sympathized in your sorrow. In sickness, and when trembling on the verge of eternity, he has confirmed your faith, strengthened your hopes in your Saviour, and encouraged you in your approach to the dark valley of the shadow of death.

"He did much more than the ordinary duties of a parish clergyman. To his activity and vigour we are indebted for the establishment of many of the churches which are now disseminating the principles of our holy religion, and imparting spiritual light and comfort to multitudes in this section of our country. He rendered eminent services to the church in performing the duties of a professor in the branch theological school established at this place. It is a distinguished proof of his desire to be useful, and of his willingness to encounter labour, that he performed his duties of the professorship assigned him gratuitously. Such instances of self-devotion and disinterestedness are of rare occurrence, and should be preserved in remembrance, that they may exert an influence on others. But the object which he laboured most anxiously to accomplish, was the establishment of Geneva college. He reflected that knowledge is alike favourable to pure religion and to pure patriotism, and that in labouring to establish a college, he was both serving God and promoting the best interests of his country. As the institution advances in respectability and usefulness, the fruits of his exertions in respect to it will become more apparent, and his name can never fail to be intimately associated with it in its fu-

ture progress. He has discharged the trusts of the church as well as laboured more directly in its service. During many years he has been one of the four members who have represented this extensive diocese in its General Convention. And so high did he stand in public estimation, that the honorary degree of Doctor in Divinity was conferred on him by the respectable college at Schenectady, in approbation of the services which he had rendered to the cause of literature and religion. The labourer is worthy of his reward, and a good name is better than riches; and I make no apology for the mention of these circumstances. The reputation which a good man leaves behind him is the means of perpetuating his influence after him.

"Dr. Clark possessed distinguished excellencies as a preacher. His merit did not consist in his eloquence, for he did not deal in the enticing words of man's wisdom. His preaching was decidedly distinguished for weight of matter clothed in an energetic and vigorous style. His argumentation was clear, forcible, and convincing. His manner was often so ardent as to exhaust his strength. Perhaps the predominating quality of his preaching was the power with which his discourses addressed themselves to the hearts of his hearers, unravelling their secret windings, and penetrating their most secret recesses. The careless and the stupid found it difficult to maintain their indifference before him. Hypocrites must have stood self-convicted of their hypocrisy before the tests of Christian character which he presented and applied. The faculties of his mind were highly vigorous and discriminating, and thus rendered his discourses unusually instructive. He often manifested deep feeling in the pulpit, amounting sometimes to the pathetic, and he seldom failed to excite strong interest in those who heard him."

#### *The late Rev. John Dunn, of Virginia.*

At page 158 of our last volume, we noticed the death of this worthy and exemplary clergyman. Agreeably to promise in our last, we now subjoin a view of his character in extracts from a sermon of the Rev. William Meade, D. D., occasioned by his death.

"Having thus ascertained from our text and context, the character of Nathaniel, it is time that I come to the particular subject of this day's discourse, and show wherefore I have chosen this passage as a guide to it.

"In choosing it, I have often thought that I was anticipated by many of my

"St. John i. 47.—*Jesus saw Nathaniel coming to him, and saith of him, Behold an Israelite indeed, in whom is no guile.*"



hearers, who, in their own minds, had suggested this as the one which the preacher should choose. Sure I am, that in their conversations one with another during the life, and since the death of our dear friend, they have a thousand times applied this passage to him. To myself, the deceased has ever appeared to be one of those characters who possessed, by nature as well as grace, an uncommon share of that simplicity and godly sincerity which creates so much confidence, and excites so much love.

"The most blundering physiognomist could not fail to perceive in his open countenance the strongest lines of sincerity and truth. All that he said and did, his whole manner and deportment confirmed the impression made by his honest countenance.

"It might be said of him, in relation to all his intercourse with men, as was once said of an eminent man of our Lord, 'that he carried his heart in his hand, and every one who met him might look at it.'

"As to his religious character, we might say of him, that he was one of 'those honest persons who have no other plot in their religion than to serve God, and save their souls.'

"The man whom you all loved for his goodness, and respected for his undoubted sincerity in all things, was a believer in Jesus Christ, and such a believer, that he felt necessity laid upon him to preach his Gospel to mankind as the only hope of salvation. He was a believer from conviction, founded on thorough examination. His understanding, which you will all acknowledge to have been a sound and good one, yielded its assent to a revelation which came attested by evidences which deserved to be admitted in the court of reason and of truth. Like Nathaniel, when he perceived that miracles, which God alone could perform, were the attendant proofs of the divinity of the Christian religion, how could he resist the conclusion—This is from above—its author is truly the Son of God. As Nathaniel became one of the apostles, so did our deceased brother become one of the great company of preachers, who, in every age, have, by their lives and deaths, given ample proof of the sincerity of their faith. It must be confessed, that there have also been those who professed to believe, and who argued well in behalf of the faith, and recommended the same eloquently to others; but yet has there been something in their character and conduct to destroy the weight of their opinion with others. They have not seemed readily to believe, and heartily to feel, what they preached to others. Ministerial duty has appeared more like a heartless ceremony than a labour of love. Was it thus with the deceased? Is there one among you, who,

even in your hearts, harboured such a thought of him? Are you not satisfied that he did, honestly and conscientiously, preach what he carefully studied and firmly believed, as a revelation from God to a lost race of beings—that he derived his chief happiness in life, and his triumphant hope in death, from this same faith—and that he believed there was salvation in no other way?"

"Let us now speak of another quality equally conspicuous in his character; I mean his humility. I do not mean some negative quality—the mere absence of passion—an easy good nature; for, if I am rightly informed, at an earlier period of life he gave evidence of strong feelings; and, indeed, his last days upon earth, and all the exercises of his death-bed, evinced that strong affections reigned within—but they were all heaven-directed. I am speaking, my brethren, of Christian humility—of the spirit subdued by grace—of an humble and entire reliance on Christ for salvation. There is much professed humility among men—almost as much as of professed candour. They use very strong expressions as to their humble opinion of themselves, and total dependence upon grace for salvation; and yet it is greatly to be feared, in many cases, there is no sincerity in all this, but rather pride and self-righteousness in the heart. The sentiments and views of the deceased were purely evangelical, as all his discourses and conversations would testify; and, in his last moments, he most emphatically insisted upon the same as the only support of a sinner's soul. No words were more frequently on his lips than the blessed Saviour—the blessed Spirit—grace—grace—grace, he said, in the beginning of grace in the end—he cast himself altogether on God's mercy through Christ. To have heard him thus humbly pleading for mercy would, methinks, have confounded a proud moralist, or philosophic infidel, who had known his character: for, if ever one could have been saved on their principles, because he had done no harm, or but little harm, or because he had done some good, surely the deceased might have been thus saved. But he had more exalted views of the holiness and majesty of God, and of his demands upon man. He knew that humility became the most exalted and the purest of created beings, much more such a sinful being as man. Never shall I forget his description of the meek and trembling approach of the angels towards the throne of God—how they drew down a veil of modesty before their faces, as not worthy to look upon the Deity—and then how forcibly he marked the distinction between the filial fear and reverence of saints and angels, and the slavish fear and dread of sinners and devils. It was evident that he spoke from

experience; that while he was humbled to the dust before God at thought of his holiness and majesty, yet his heart swelled with rapture to know that this God was his reconciled Father in Jesus Christ."

"I have seen many deaths, brethren, and some very happy deaths; and they have been distinguished from each other by various characteristics; but I have never seen one so full of love as this was. There certainly was a large dispensation of the spirit of love to him at this time. The God of love was in him. His whole soul seemed filled with love. He could not open his lips but love burst forth from the abundance of his heart. He appeared perfectly overcome with a sense of God's goodness to him, and this affected him with tenderness to all around him."

"Patriots and statesmen have died, and their last words were for their country's welfare; our dear brother died bearing upon his heart his people and his church, and commending them to heaven's care. One of his last acts was to partake of the memorials of a Saviour's dying love, according to the solemn form he had so often used; and could any of our dear Christian brethren, whose education and accustomed worship may have instilled prejudices into their minds against our peculiar forms, inducing them to doubt their tendency to warm and elevate the soul, been present to hear his strong emphatic supplications in the words of the sacramental service, they would have been well convinced that with him it was not then, nor ever had been, a mere form; he repeated them as one who felt them then, and had felt them a thousand times—yea, in his inmost soul."

#### *Obituary Notice.*

ISAAC PARIS, Esq.

THE publishers of the *Christian Journal* having known from his earliest youth the estimable person whose departure is now recorded, can bear ample testimony to the truth of the following brief notice, which, extracted from the *Commercial Advertiser* of the 23d May, they are gratified in transferring to their pages. They think it also their duty to state in addition, that perhaps the last efficient act of the deceased in the cause of the church which he loved and venerated, was the suggesting of, and materially aiding in, the formation in Troy of a society auxiliary to the one whose last excellent report came from his hands, and which has already, as we are informed, contributed two hundred and fifty dollars to the funds of the parent institution. The death of such a person may truly be said to be a loss to the church.

"Died at Troy, on Wednesday, Isaac Paris, Esq., aged 39 years. In the death

of this interesting young person, we are called to deplore the departure of one of no common worth; and by the circle of his friends in this city, which, from the delicacy of his health, and his retiring habits, was but small, he will be long and deeply regretted. Mr. Paris, at an early age, became a decided Christian, and ever afterwards pursued, steadily, and with uniform consistency, his course of real, but unobtrusive piety. It was this which, added to a natural sweetness of disposition, and warmth of feeling, threw an engaging charm around his character, and even his appearance. His thoughts and associations were all of a spiritual kind; and the writer of this brief notice has seldom seen one with whom religion, and its interests, were made more completely a pleasure and a delight. He was, by education and by preference, an Episcopalian; and it must be a pleasing subject of reflection to his surviving relatives, that almost the very last work in which he was engaged in this city, was the late Annual Report of the Protestant Episcopal Missionary Society of this State, a document which drew the praise and thanks of all the managers of the board. He died under his father's roof, after a lingering illness, in the fulness of peace and hope; leaving to the young members of the legal profession in this city a bright example of the union of strict assiduity in the business of this life, with an unwavering eye to the interests of the world to come."

#### *New Churches.*

THE corner stone of an Episcopal church was laid in the village of Geneseo, New-York, on Tuesday, the 15th of March, 1828, at 12 o'clock; and the corner stone of another was laid at Avon, Livingston county, at five P. M. of the same day, by the Rev. L. P. Bayard, the Rev. F. H. Cumming, of Rochester, being present and assisting. The dimensions of the edifice at Geneseo are 60 feet by 44, with a circular projection in the rear for a vestry—to be built of brick. The church at Avon is to be 50 feet by 38. It is to be a neat Gothic church, to be located on the beautiful green around which the village of West-Avon is principally built, and is to be ready for consecration (according to contract) by the first of October next.—*Auburn Gospel Messenger.*

#### *Christ Church, Oswego, New-York.*

The corner stone of a new church by this name was laid in the flourishing and interesting village of Oswego, on Friday, the 9th of May, 1828, by the Rev. John McCarty, the rector of the parish, with appropriate religious ceremonies. An

address well adapted to the occasion was delivered by the rector, and was listened to with deep attention by a large concourse of people. After the services of laying the corner stone were concluded, the procession, and a large proportion of the audience, moved to the Presbyterian church, the use of which had been kindly granted, where the evening prayer of the church was read by Mr. McCarty, and a sermon was preached by the Rev. Dr. Rudd. The cavity in the corner stone was filled with a leaden box, containing a Bible, a Prayer Book, Constitution and Canons of the Protestant Episcopal Church in the United States, Journal of the last Convention of the Church in this Diocese, the High Churchman vindicated in the Fourth Charge of Bishop Hobart, the last number of the Christian Journal, Gospel Messenger, Church Register, and Episcopal Watchman; also a roll, containing the date of the corporation of Christ church, Oswego, and the names of the wardens, vestry, and building committee of the church, the names of the Committee for Propagating the Gospel in the State of New-York, the office performed on laying the corner stone, and order of procession.

The position selected for this edifice is uncommonly fine. It is to be Gothic in its style of architecture, 74 feet by 56, with a projection of five feet in front for the tower.—*Ibid.*

#### *Christ Church, Hartford, Connecticut.*

On Tuesday, May 13th, 1828, the corner stone of the new Episcopal church in Hartford was laid with the ceremonies usual on such occasions. The congregation assembled at half past 10 o'clock, in the old church, and after morning prayer by the rector, formed a procession to the foundation of the new building. Appropriate and impressive exercises of devotion were here conducted by the bishop of the diocese. The stone was then adjusted, and in a cavity prepared for the purpose, was deposited, with several coins for the current year, a bottle containing a piece of parchment with this inscription:

In the name of God, Amen.

This corner stone of Christ Church was laid by the Right Rev. T. C. Brownell, May 13th, 1828;

The Rev. N. S. Wheaton being Rector; Charles Sigourney, and Samuel Tudor, Wardens; M. Olcott, J. Hoadly, N. Morgan, C. Saunders, I. Toucey, G. Stedman, A. Farwell, R. Bartholomew, and S. H. Huntington, Vestrymen; and

S. Tudor, W. H. Inlay, and J. Ward, Building Committee.

The cavity being closed, the bishop pronounced those emphatic and memorable words—"Other foundation can no man lay, than that is laid, which is Jesus

Christ. I lay this corner stone of an edifice, to be devoted to the worship of God, in the name of the Father, and of the Son, and of the Holy Ghost"—striking the stone as he repeated the name of each Person of the Trinity. The rector of the parish then standing on the stone, delivered an appropriate address.—*Episcopal Watchman.*

#### *St. Paul's Church, West-Whiteland, Chester County, Pennsylvania.*

The corner stone of a new Episcopal church, to be called St. Paul's, was laid in West-Whiteland Chester county, (Pennsylvania,) on the first day of May, 1828, with religious services, and in the presence of a respectable assemblage of people. The building proposed to be erected is 43 feet by 60. Its situation is commanding and beautiful—in the heart of the Great Valley—on the highest point between Brandywine and Schuylkill. The eye can range for miles over a tract of country, excelled by none for beauty of scenery and fertility of soil. The necessary contracts with workmen, &c. have been made advantageously, and a sum nearly amounting to the probable expense subscribed.—*Philad. Rec.*

#### *Music of the Church.*

Having heard much inquiry for this collection of music announced in the Watchman some months ago, we have taken measures to ascertain the cause of the delay. The members of our church, for whose use it is designed, will be gratified to learn, that it has been occasioned by a desire on the part of the editors, to render it more worthy of their approbation. It will therefore be considerably enlarged beyond the original design, and made in every way more valuable. Having seen the proof sheets of the greater part of the work, we can confidently assure our readers, that in the "Music of the Church," they will be furnished with the best collection of sacred music ever made in our country, and at a lower rate than any other. The paper and typographical execution are beautiful; and the musical science, taste, and experience of the reverend gentleman through whose hands the whole has passed, are an ample guarantee for its intrinsic excellence and adaptation to the wants of our communion.—*Episcopal Watchman.*

#### *Calendar for July, 1828.*

4. Declaration of Independence.
6. Fifth Sunday after Trinity.
13. Sixth Sunday after Trinity.
20. Seventh Sunday after Trinity.
23. St. James.
27. Eighth Sunday after Trinity.